

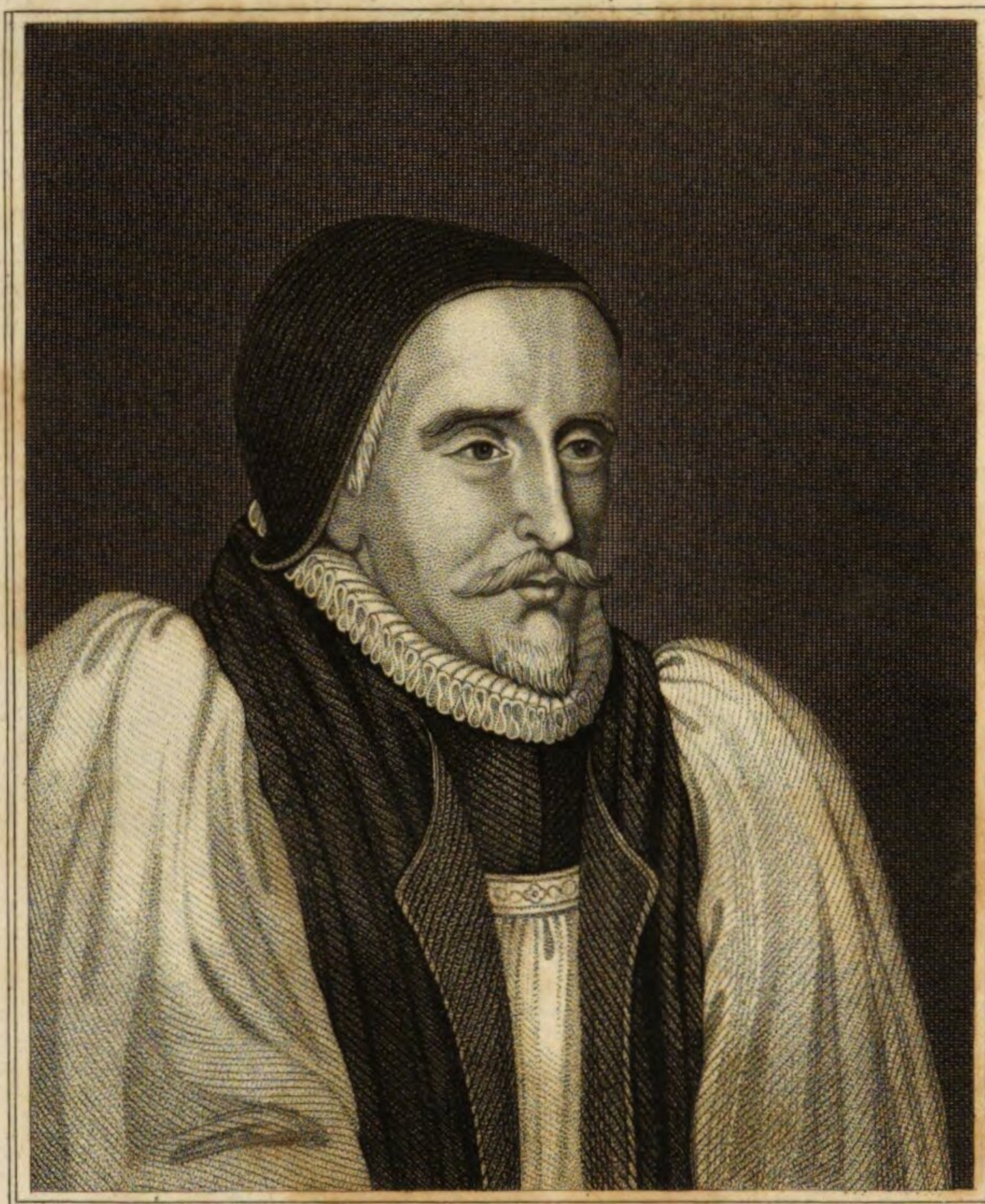
57 Biogr.
38ⁿ

(Andrewes, L.)

Wm

1
7781

Isaacson



Jno. Walker Sculp.

The Right Rev. Lancelot Andrewes D.D.
Lord Bishop of Winchester.
OBIIT

A.D. 1626. Aetatis Suae 71.

Published by Hearne, 61, Strand.

THE
Life and Death
OF
Lancelot Andrewes, D.D.

LATE LORD BISHOP OF WINCHESTER;

BY

HIS FRIEND AND AMANUENSIS,

HENRY ISAACSON,

OF PEMBROKE COLLEGE, CAMBRIDGE;

*Author of the Saturni Ephemerides, or Chronological History of the
Four Kingdoms.*

TO WHICH IS ADDED

A BRIEF VIEW OF THE PLANTATION AND INCREASE OF THE CHRISTIAN
RELIGION IN GREAT BRITAIN, WITH THE ABUSES CREPT INTO IT, AND THE
REFORMATION OF THEM; TOGETHER WITH THE ORIGINAL DEDICATION, AND
DISSERTATION ON CHRONOLOGY, BY THE SAME AUTHOR.

THE WHOLE EDITED AND ARRANGED, WITH A BRIEF MEMOIR OF THE
AUTHOR, AND PRELIMINARY REMARKS,

BY

THE REVEREND STEPHEN ISAACSON, A. M.

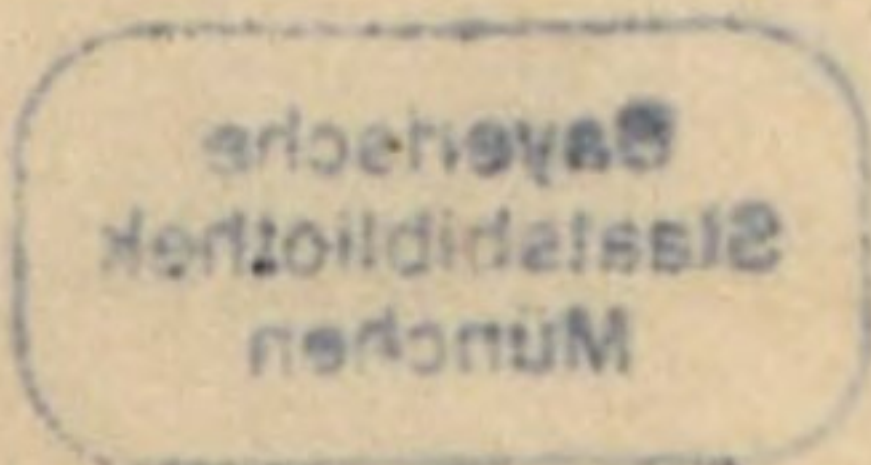
OF CHRIST COLLEGE, CAMBRIDGE,

*Rector of St. Paul's, Demerary, Fellow of the Medico-Botanical Society, London,
and of the Philosophical Society of British Guiana; Author of a Translation of
Jewell's Apology for the Church of England, &c. &c.*

LONDON:

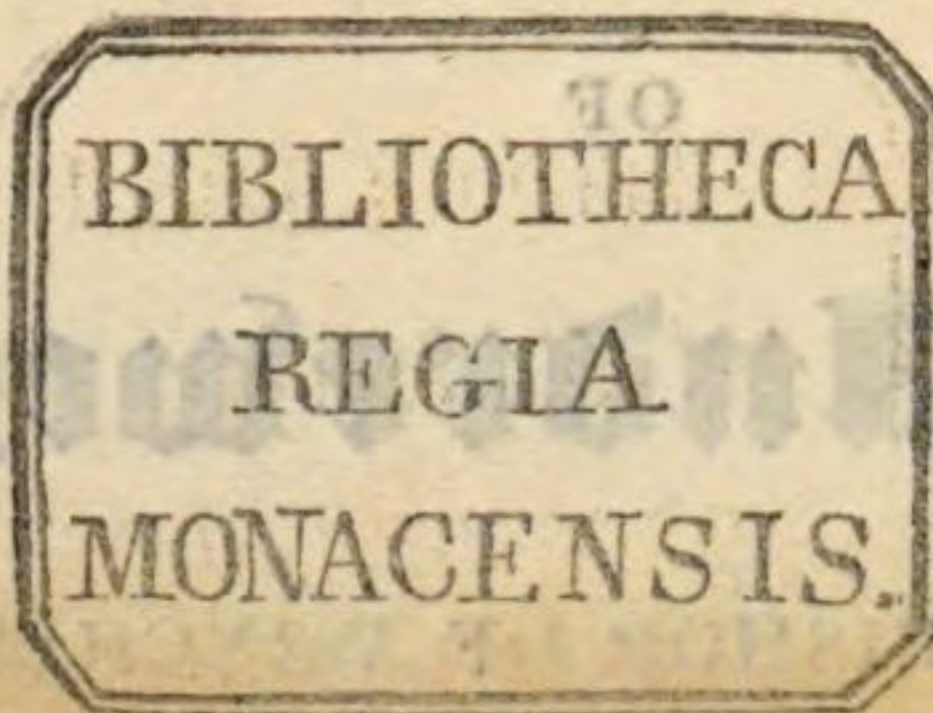
JOHN HEARNE, 81, STRAND.

1829.



THE

Life and Death



of the

of the

HENRY JACOBSON

OF THE

of the

TO WHICH IS ADDED

A BRIEF VIEW OF THE
RELIGION IN GREAT BRITAIN
AND THE
PRINTED BY J. DAVY, QUEEN STREET, SEVEN DIALS.

THE

BY

THE REV. HENRY JACOBSON, A.M.

OF

of the

LONDON:

JOHN HEARNES, 81, STRAND.

1853.



TO HIS GRACE
THE DUKE OF RUTLAND, K. G.

&c. &c. &c.

May it please your Grace,

IN submitting this work to your Grace's notice, I am in some degree fearful that its claims will scarcely be deemed sufficient to merit so distinguished an honour; I am, however, encouraged by the nature of the publication, and your Grace's well known patronage of literary exertion, to make the offering; premising that the reprint is a curious and able specimen of the English language at the period in which it was writ-

ten ; and that the Preliminary Remarks are drawn from the most authentic sources, and will, it is humbly hoped, be of no disservice to that Protestant cause, which your Grace, and the whole distinguished family of MANNERS, have for many ages so ably advocated.

I have the honor to be,

With every sentiment of respect,

Your Grace's

Most obedient humble Servant,

STEPHEN ISAACSON.

London,

January 1829.

PREFACE.

THE Life of Andrewes was originally printed in 1650, and incorporated, in the following year, in Fuller's *Abel Redivivus*, who, in his preface to that work, thus acknowledges the author: "The Life of Bishop Andrewes is by the judicious and industrious, my worthy friend, Master Isaacson." And the editors and compilers of the *Biographia Britannia*, in their notice of this prelate, have copied it almost literally, and appear to have had a very high opinion of the writer. The Work, however, might perhaps, with more justice, be called the *Character of Bishop Andrewes*; for it is a history of his mental endowments, rather than a narrative of the events of his life: and if

"The proper study of mankind is man,"

surely it must be allowed, that the contem-

plation of virtues the most exalted, piety the most unaffected, and charity the most disinterested, will be infinitely more beneficial than a barren relation of common-place incidents.

In this point of view, no memoir perhaps, at least of that age, ever exceeded the one before us; the details are simple, the language plain and unaffected, and the character of Andrewes clearly delineated, without any unnecessary amplification. It is, indeed, a study for the christian, a picture that cannot be contemplated without decided advantage; begetting in the mind a natural desire to imitate so worthy an example.

At a moment, then, when a new edition of his Prayers and Devotions shews that he is still held in the highest esteem, this reprint may not appear inopportune; at all events, I should hope, it needs no apology. I shall therefore conclude, in perfect confidence, that any thing relating to a prelate, whose devout

labours were worthy the superintendence of a Laud and Buckeridge, cannot be uninteresting to the Church of the present day.

The portrait is from a scarce contemporary print by Hollar, and appears a faithful likeness; combining the striking characteristics of the original paintings in Pembroke Hall, Cambridge, and the Bodleian, Oxford, with the less authenticated resemblance observable in the various prints published about the period of his death.

Of the succeeding works in this volume, little or nothing appears to have been known; which may possibly be attributed to the unwieldy form in which they were originally published: being now however detached from the folio, it is hoped that they will not prove altogether devoid of interest; especially since, as is observed in the Memoir of Isaacson, they give a concise but able detail of the encroachments of the papal power, wherever it obtained a footing in Great Britain; this subject is

however more fully treated of in the preliminary remarks.

The scanty memoirs of H. Isaacson himself, have been drawn from the sources acknowledged in their proper place; and it only remains to be observed, that should the present work meet the public approbation, an enlarged and corrected edition of the Chronology will be shortly published, in a uniform size.

BRIEF MEMOIR
OF
HENRY ISAACSON.

THE life of a mere literary character is in general so barren of interest, and exhibits so few striking characteristics, that even to a contemporary it is a work of some difficulty to collect facts of sufficient interest to attract the general reader; how much more arduous must the task be to a biographer, at the distance of two centuries; whose business it is, not only to collect anecdotes, but to weigh well their authenticity.

Thus situated, the memoir of this “celebrated chronologer,” as Wilson styles him in his *Memorabilia Cantabrigiæ*, must necessarily be concise.

Henry Isaacson was the son of Richard Isaacson, Esq. Sheriff Elect of London, who

died in January, 1620, previous to entering upon that office, and grandson of William Isaacson of Sheffield, in Yorkshire, by Isabel, his first wife. He was born in the parish of St. Catherine Coleman, in September 1581; but I have not been able to discover where he received the rudiments of his education; probably under the immediate eye of Bishop Andrewes, since Bishop Wren speaks of him as "*Gamalielis educatus ad pedes*;" and I find him shortly afterwards at Pembroke College, Cambridge, which was under the peculiar patronage of Andrewes; upon leaving which, he became an inmate of the Bishop's house, and remained with him as his amanuensis and intimate friend, until his death.

Wood, in his *Athenæ Oxonienses*, says he is ignorant whether H. Isaacson received an academical education, or not; sure it is, however, he adds, that he arrived at great knowledge in chronology, as his large book of that subject doth sufficiently attest; but neither this writer, nor Watts, appear to have known that he wrote the *Life of Andrewes*,

and the small work now added, respecting the first establishment of the church of Christ in Great Britain.

It is a singular proof of the indefatigable research and industry of this extraordinary man, that the list of authors consulted, in order to render his work as perfect as possible, fills six folio pages, and embraces every historian, both sacred and profane, from Moses to the period in which he lived; and so accurate are the quotations, that an instance rarely occurs in which a false reference is made.

Of his character, it need only be observed, that he was connected with Bishop Andrewes, and attended him as amanuensis in the courts of Elizabeth, James, and Charles; to which he makes allusion in his dedication of his *Saturni Ephemerides* to the last named monarch; which is, of itself, sufficient to refute an idle tradition, respecting his being entirely overcome by *mauvaise honte*, when introduced at court to present his work to the king.

Another proof, however, may be added, still more decisive, of the general estimation in which he was held by the learned of his time. I allude to the complimentary verses addressed to him upon the publication of his chronology, by many of the greatest geniuses of that period, which are added to the end of this memoir; among whom will be found Matthew Wren, the celebrated Bishop of Ely; T. Fuller, the famous church historian; R. Crashaw, the poet, who composed the two illustrations for the title page, and was a fellow collegian, and afterwards fellow of St. Peter's; Sir Richard Wiseman; W. Beale, D. D., master of St. John's College, Cambridge; P. Measius; I. Staninough; E. Kemp; J. Foy; and his younger brother, W. Isaacson, D. D.*

This William Isaacson† was M. A. of Cambridge, and incorporated in the same degree

* To most of the above, a gold mourning ring was bequeathed by H. I. bearing a death's head, with the inscription, "Remember thy end."

† Newcourt's Repertorium; Walker's Sufferings of the Clergy; Wood's Athenæ Oxonienses; Mercurius Rusticus; Kennet; &c.

at Oxford, July 15, 1617. He was Rector of Woodford, in Essex, being instituted* 16th November, 1619, on the presentation of his brother; and afterwards succeeded to the church of St. Andrewes Wardrobe, London, on the presentation† of King Charles the first, March 16, 1629, being then B. D. He proceeded to his degree of Doctor in Divinity, in 1633, and held his living till the year 1642, when he was dispossessed and sequestered by Cromwell and the Parliament,‡ and shortly after died in exile. Wood says he knows not whether he published any thing. I have myself, indeed, discovered nothing but the complimentary address to his brother.

* 1619, 16th Nov. Will. Isaackson, A. M. admiss. ad Ecclesiam, &c. Woodford, com. Essex, per resign. Rob. Wright, ad pres. Hen. Isaackson de London, Gen.—*Reg. Laud.*

† Will. Isaackson, S. T. B. admiss. ad Eccl. S. Andreae Wardrobe, Lond. 26th Mar. 1629, per mort. Edw. Whitehorne, ad pres. Car. Regis.—*Reg. Laud.*

‡ Dr. Isaackson, of St. Andrew's Wardrobe, and many others, were sequestered, most of them plundered, and many of them forced to fly.—*David Lloyd's Memoirs*, p. 506, fol. Lond. 1677.

But to return to the immediate subject of this memoir, H. Isaacson must have been a man of considerable property,* independent of his advowson of Woodford, which appears to have lapsed during the troubles of the time, and was never recovered by his posterity; for exclusive of a handsome provision for his family, a part of whom settled in Cambridge-shire, after his nine years residence in Ely with his patron Andrewes; he, in imitation of his father, became a considerable benefactor to the poor of the parish of St. Catherine, where he died about the 7th December, 1657, and was buried.

His writings prove him to have been not only a man of very extensive reading in the dead languages, but also well versed in the structure and beauties of his native tongue; for if we look at the works here reprinted, more especially the Essay on Chronology, prefixed originally to his great work on that subject, we shall find few prose writers of that

* In Edmonson's Heraldry, he is designated from his estate at Fifield, in Essex.

period superior to him, either in the beauty of of his periods or force of description. Of the life of Andrewes I have spoken more at large in the Preface. But it would be unjust not to observe in this place, the clearness and perspicuity displayed by him in the very brief view of the Church History of this country; for even in this slight summary, the injurious effects which have invariably followed the introduction of Popery, are clearly pointed out; and the encroaching spirit of that church placed in a proper light.

His apology to the reader, for the errata, would appear to shew that he was of a facetious turn of mind, where he craves the benefit of the proverb, “Bernardus non videt omnia.” It is certain that he was a man of sound religious principles, and moral feeling; for independent of the lasting attachments of two such illustrious men, as Bishops Andrewes and Wren, he never concludes a work without a thanksgiving to God for his many mercies: and these acknowledgements will, perhaps, best display his own character, and bespeak the public

favour, in behalf of this attempt to rescue his name from oblivion.

Who lives without their errors? what amiss

So e'er you see, as faults enow in this

May be discerned, let Charity conceal,

Or break not Charity, if you it reveal.

Something I doubt not but may profit thee,

Give God the praise for that, who gave it me.

Ne gloriatur sapiens in sapientia sua; neque gloriatur potens in potentia sua; nec gloriatur dives in divitiis suis; ceterum qui gloriatur, in Domino gloriatur. Jer. ix. 23. 2 Cor. x. 17.

In Thee I did begin, by Thee go on,

To Thee, O Lord, be the conclusion;

Thy glory was the end; O let me never

From any work of mine Thy glory sever

And when at last, my soul I do commend

Into thy hands; Thy glory be my end.

Quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia, Ipsi honor, et gloria in secula seculorum. Rom. ii. 7.

Deo Trin-uni, Sanctæ et Individuæ Trinitati
sit Gloria, Honor, et Laus, et Benedictio, et
Gratiarum Actio, Linguis Hominum et An-
gelorum, et Totius Creaturæ, meique qui in
infimis sum operum suorum, usque ad consum-
mationem seculi, usque in secula seculorum.

AMEN.

IMPRIMATUR

OF

THE SATURNI EPHEMERIDES.

Recensui hoc opus Chronologicum Magistri
HENRICI ISAACSONI, cui Titulo sunt SATURNI
EPHEMERIDES, ab orbe condito usque ad annum
VERBI INCARNATI 1630, simul cum præfatione
ad Lectorem, in quibus nihil reperio accuratæ
eruditioni, Historiarum veritati, aut Chronolo-
gicarum Supputationum Fidei contrarium,
quo minus cum voluptate, ut et summa Lec-

torum Utilitate (modo intra sex menses proxime
sequentes typis mandetur.)

IMPRIMATUR.

EDOARDUS MARTIN,

Reverendissimo Patri Domino Episcopo

Londinensi a Sacris.

Dat. ex Ædibus Londinensibus,

7mo. Idus Novembris, 1631.

THE FRONTISPIECE EXPLAINED.*

If with distinctive eye, and mind you look
 Upon the front, you see more than one book;
 Creation is God's book, wherein he writ
 Each creature as a letter filling it.
 History is creation's book, which shews
 To what effects the series of it goes.
 Chronology, the book of History, bears
 The just account of days, and months, and years.
 But Resurrection, in a later press,
 And new edition, is the sum of these.
 The language of these books had all been one,
 Had not the aspiring tower of Babylon
 Confused the tongues, and in a distance hurl'd
 As far the speech, as men o'th' new fill'd world.
 Set then your eyes in method, and behold
 Time's emblem, Saturn, who, when store of gold
 Coin'd the first age, devoured that birth, he fear'd;
 Till History, Time's eldest child, appear'd;

* The original frontispiece in the folio edition, by Marshall, written by Richard Crashaw, fellow of St. Peter's Coll. Cambridge; published also amongst his poems.

And phoenix-like, in spite of Saturn's rage
 Forc'd from her ashes heirs in every age ;
 From th' rising sun, obtaining by just suit,
 A spring's engender, and an autumn's fruit.
 Who in those volumes, at her motion penn'd,
 Unto Creation's Alpha doth extend.
 Again ascend and view Chronology,
 By optic skill pulling far History
 Nearer; whose hand the piercing eagle's eye
 Strengthens to bring remotest objects nigh.
 Under whose feet you see the setting sun
 From the dark gnomon o'er her volumes run,
 Drown'd in eternal night never to rise ;
 Till Resurrection shew it to the eyes
 Of earth-worn men, and her shrill trumpet's sound
 Affright the bones of mortals from the ground.
 The columns both are crown'd with either sphere,
 To shew Chronology, and History bear
 No other column, than the double art
 Astronomy, geography impart.

R. CRASHAW.

Or thus.

Let hoary Time's vast bowels be the grave
 To what his bowels birth and being gave ;

Let Nature die, if phoenix-like, from death
Revived Nature take a second breath ;
If on Time's right hand sit fair History ;
If from the seed of empty ruin, she
Can raise so fair an harvest, let her be
Ne'er so far distant, yet Chronology
Sharp-sighted as the eagle's eye, that can
Out-stare the broad-beam'd day's meridian,
Will have a perspicil to find her out,
And through the light of error and dark doubt
Discern the dawn of Truth's eternal ray,
As when the rosy morn buds into day.
Now that Time's empire might be amply fill'd,
Babel's bold artists strive below to build
Ruin a temple, on whose fruitful fall
History rears her pyramid, more tall
Than the Ægyptian ; by the life these give
Th' Ægyptian pyramids themselves must live :
On these she lifts the world ; and on their base
Shews the two terms and limits of Time's race ;
That the Creation is ; the Judgment *this* ;
That the World's morning ; *this* her midnight is.

R. CRASHAW.

IN LIBRUM ET AUTHOREM.

The various coloured *opal* stone
 Illustrateth itself alone,
 Nor useth either *foyle*, or *tent*
 To set it forth, or circumvent;
 Even so this book beyond compare
 (A *magazine* of choicest ware)
 Doth speak itself; nor let men call
 Readers, or buyers, to the stall;
 It is enough, the author's fame
 Shall need no trumpet, but his name.

R. WISEMAN, Knight.

 TO MY FRIEND, H. I.

Had I a vein for verse, then know, I would
 As soon proclaim thy laud, as any should:
 But what need I! when every page sets forth
 The splendour of the work, and workman's worth;
 And every *line* that's in this volume read
 Demonstrates *learning*, and thy *name* doth spread;
 Nay more, each letter, point, and tittle too,
 Do say as much for thee, as th' others do.
 Yet tho' each *page*, *line*, *letter*, *point*, and *tittle*,
 Do add to *thee*, yet all of these too little.

Suam sibi, et orbi, insignem et laboriosam
 ΠΑΝΘΕΦΗΜΕΡΙΝ. *HENRICO ISAACSONO, dulcissimo*
pariter, et Amicissimo viro.

GULIELMUS BEALE, S. T. D.

ITA GRATULATUR.

Naso, parum est Fasti; Maro, curtum, Æneidos error;

Scaliger, angustum est, Tempora restituo.

Tempora quicquid habent, quicquid loca, quicquid
 ubique est

Aut rerum, aut studiorum; hoc habet HIC GENIUS.

Apage particulos; Idem, Nunc, Hic, Ibi, Pridem:

Omnia, quodque, τό πᾶν; hoc sapit Hic Genius.

Unica de superi capite est JOVIS eruta PALLAS:

Mira cano, cerebrum hoc multa MINERVA notat.

Quod monstrum ingenii est! Juro cælumque Jovemque,

Nemo, nisi ANDREÆ servus obisset opus. [hoc

Sæcula tot reparata, et puræ sordibus æræ,

Tam nitidam debent ISACIDÆ faciem.

Pol satis est, HENRICE satis: tam spongia felix

Rarius in Laicâ claruit ante manu.

*Ad ingeniosissimum sibi que amicissimum virum HEN-
RICUM ISAACSONUM, ut utilissimum simul, ac
laboriosissimum opus suum edat, SATURNI EPHE-
MERIDES, in quibus omnium temporum, et locorum
seriem et Historiam, quam felicissime complexus
est.*

Quod mundi prior inchoavit ætas,
Et quod serior addidit senecta,
Unâ cernimus explicata chartâ.
Cui tam nobile munus imputamus?
ISAACSONE, tibi : tuo labore
Tam longi decus intuemur ævi,
Et vix jam pueri senes videmur,
Plura non cineri superstes ales,
Sæcli tam bene conscius, referret;
Nec Phoebus mage certus explicaret,
Quantos impiger integrarit orbes ;
Dum coeli toties plagas pererrat,
Et mundo malè prospicit ruenti :
Excellens, age, prodeat volumen,
Edoctor simul, et pudor nepotum,
Sic, quicquid tibi debeant priores,
Præstabit tibi cura posterorum.

I. STANINOUGH,

Cantabrigiensis.

IN EXACTISSIMI HUIUS OPERIS AUTHOREM
EULOGIUM. AD LECTOREM.

Ædes Saturni, nummos, et Ephemeris artes

Servat; thesauros utraque dives habet.

Quæstor captet opes: Musarum, lector, amicus

Si sis, quæ præstant, hæc meliora cape.

En tibi Ephemerides opulenta æraria pandunt

Artium, et historiæ scrinia sacra patent.

Hic vide gestarum rerum monumenta, locorum,

Temporum, et Heroum, cana registra lege.

Certus et invenies reserata pixide gemmas,

Quæ possint amimum condecorare tuum.

Si veterum mores, si jura, vel arma, vel urbes,

Quæris et eximios Marte, vel arte, viros:

Cunctorum seriem, quæcunque Monarchæ, Hierarchæ,

Docti atque egregii consulere viri,

Plane perstringit liber hic: quæcunque vetusta,

Aut nova producunt sæcula, lector, habes.

Sacra, profana, simul, sed non confusa notantur;

Unicuique rei lucidus ordo præest.

Sunt ISAACSONI summo hæc congesta labore,

Felici genio concelebrata suo.

Paucis multa docet, scribit compendia, sed quæ

Plurima succinctis complicuere notis;

Si quid et ipse boni mecum hauseris ista legendo;

Junge manus mecum, lætus uterque canat:

Gratum opus, et multum sudatum, pondere plenum,
 Cujus in æternum nescia fama mori.
 Plura loqui cogitans, frustra laudasse putabam ;
 Dilaudat librum res satis ipsa suum.

R. WISEMAN,

Eques Auratus.

OPTIMARUM EPHEMERIDUM
 CONDITORI.

*Viro gnavo, strenuo, vere generoso, Συμπολίτη meo,
 inque Clientela Honoratissimi Antistitis L. AN-
 DREWES, τῷ μακαρίτῳ, per multos retro annos suaviss.
 contubernali.*

Dicam profecto libere, siquidem meà
 Opinione stabis, hæ sero, nimis
 Sero tabellæ prodeunt, longe optimæ.
 Quas edidisse par erat, sed seculo
 Priore, frugi, sobrioque seculo.

Tum, cum bene aucta in parte collocaverat
 Quem sors benigna, cui fluebat sanguinis
 Generosioris vena, virtutis quoque
 Rigidus satellites esse gaudebat, bonas
 Aliter locare, quam bene, horas nescius.

At nunc molestus esse, diligentiae
 Immanis exemplum, verere, temporum,
 Et inficetus reprehensor, ò bone.

Nunc diffluente perditoque seculi
Sequioris ævo, tota cum sortis tuæ,
Nec occupata singulos victum in dies
Gens quæritando, sed quibus larga manu
Fortuna rerum copiam è fundis facit
Hæreditariis, ament, aliis modis
Vixisse.

Vin' dicam quibus? Pars, otia
Beata ruris, haud ita credita otia,
Vacationes in profanas vertere,
Et nil agendo ætatulam comburere.
Pejore ritu, proh pudor! Pars cætera,
Potare docti strenuo, impuræ deæ
Perennes servi, luditur vel alea
Damnosa pernox; vel pilâ, chartâ, trocho,
Fætore pati interfluo, famam, fidem,
Remque abliguriunt.

Et hoc jam seculo
Prodire *Saturnum* tuum? hoc te *Ephemerin*
Proferre, claram divitis rei et otii
Non usitato more contriti indicem?
Quin hæc profecto, est Hæresis; Præsentium
Morumque, Temporumque, fortunâ in bonâ
Prægrande schisma, deque te novissimis
Hic innotandum lineis, sortis tuæ
In contumeliam.

At quid arguo? vel his
 Legant, volebas, e tabellis, quem *Ducem*
 Lustris secutus bis tribus sis, cujus et
 GAMALIELIS educatus ad pedes.

MATTHEW WREN.

Episcop. Elien.

*Sibi, de tali, et tanto fratre, sic gratulatur GULIEL-
 MUS ISAACSONUS, S. T. D.*

Admiranda canis prisci spectacula sæcli,
 Quod tulit eximium posteriorque dies :
 Imperia et populos memoras ab origine mundi ;
 Notos arte viros, magnanimosque duces ;
 Quot sanos pietate patres, meritoque vetustos,
 Quotque, fide spurios, sæcla dedere novos :
 Concilia et recitas quot sint accreta per annos,
 Undique quot musis templa dicata sacris.
 Singula quid referam? Numerare; hoc pauperis esto
 Non est ingenii pauperis istud opus.
 Exuperat vires, dignas persolvere laudes ;
 Hei mihi, si potui, nec licet esse pium.
 Vera licet, Germana tamen laus sordet in ore,
 At non Germano in pectore sordet amor.

Crescet amor, quantum crescit tua fama per orbem,
Quæ nescit metas, nescit habere modum :
Non equidem invideo, ô Famæ pars maxima nostræ,
Transiliat terras gloria, et oceanum.
Extera te laudet regio, gens nostra rependat,
O utinam, meritis præmia digna tuis.]
Quæ tam seposita est ; quæ gens tam barbara ; cujus
Non sit in exiguo mentio justa libro ?
Temporibus res restituens, et tempora rebus,
Germana quem das, Frater, ubique fide.
Macte esto ; se quæque tibi quo debeat ætas
Hæc novit ; prior est nota, sequensque sciet.

IN MOMUM EJUSDEM.

Ferri duritiem, quod omne radit,
Ne ferrugine sordeat perustum
Scabra, putidulaque, tetricaque,
Rodens lima procax beat nitore
Glabro, perspicuo, elegantuloque.
Quæ res tempora cæteras vorârunt,
Collapsa inque suo situ jacebant,
Immundoque, putrique, squalidoque ;
En ferrugine pustulata tersit
Frater, tersa quoque ordine explicavit

Ornato, facili, nec inficeto.
Limam vipera fabrica repertam
Rosit dente nigri fero veneni.
De te fabula, *Mome*, vera fiet,
Argi quæque patet taberna-leti
Nostri ; lumine quem frequens obibis,
Limam temporis illicem et notabis
Æqui, lividus improbeque mordax,
Exuccum et facile hoc opus vocabis.
Nempe est difficile usque criminari :
Atqui pulvere dissipata multo
Collegisse, opus est laborque durus ;
Obscuris labor est dedisse lucem ;
Incomptisque dedisse est opus decorem ;
Confusis labor ordinem dedisse,
Nec *Momi* est opus, ast laboriosum.
Tu culpes licet usque, et usque, et usque,
Et frangas licet usque, et usque dentem :
Limam vipera nam prior valebit,
Tu famam vitiare quam probandam.
Huic, qui secula seculo beavit,
Non sunt impositura secula finem,

*Ad ornatissimum, atque optime de literis, et Republica
meritum generosum*

HENRICUM ISAACSONUM.

De suis “ Saturni Ephemerid.”

ODE.

Saturnus ergo tam latuit diu

Cautus per oras, O Latium, tuas ;

Ut terminos demum beati

Viseret hic resupinus arvi ?

Damnosa quid non imminuit dies ?

Laudanda quid non proferet invicem ?

Vidit latentem, de profundo

Eruit ISACIDES et antro.

Regnare nobis protinus incipit,

Lætæque frontis vertere lumina.

Se seculorum pandit insons

Ordo novus, renovatque mundum.

Molitur alta sceptrâ Ninus manu,

Tradenda seris inde nepotibus ;

Visuntur orbe clara nostro

Ecce Semiramidos trophæa.

Compescit acer Medus at ultimum

Horum tyrannum, non piger exigit

Illumque Persa, mox daturus

Supplicia imperiumque Græcis.

Romana quis non jura beet magis
Et ante nati conscia filii ?
Sub cujus æquum est usque miti
Esse jugo populos, Patresque.
Ferme vorârانت se quoque tempora,
Ne res jacerent non satis obrutæ ;
Sed cuncta doctus tam sereno
Reddidit ISACIDES nitori ;
Quem si videret non minimus gregis
Varro Latini, quam cito diceret
Patens ἀδελον ; mythicumque
Historicum ; historicumque certum.
Quin ede culti pectoris indicem,
Docti Satelles ISACIDA Chori,
Quem, grata si futura, nullis
Tempora temporibus silebunt.
Tantisque legum curta potentia,
Cedat valentis viribus ingenû,
Dum nationes exterorum
Tot patriæ simul ipse cives
Condis benignus ; dum pia temporis
Archiva scrutans promissis origines,
Cogens Britannos inde primos
Cæsareis subigi Catervis ;
Utrosque turmis Saxonicae tribus ;
Illosque Danis ; Danica cedere

Das Nordomannis arma, gentem
 Omnigenam facis hanc tuamque,
 Et nunc, et olim viribus inclytam;
 Ecclesiæ sed nec Columnen minus;
 Hæc pandis; et tibi tam fideli
 Officio patriam obligasti.

P. MEASIUS,

Oxoniensis.

En opus Herculeum, non vi tamen arte peractum
 Mente magis superat Scriptor, quam corpore pollet.
 Isaacsone precor, par sit tua fama labori
 Herculeo: Herculeas ultra tendatque Columnas.

JOHANNES FOY.

*Ad amicum suum generosissimum, HENRICUM ISAAC-
 SONUM, olim Reverendissimi Patris LANCELOTI
 ANDREWES, Episcopi Wintoniensis, Amanuensem,
 nunc vero universi terrarum orbis fidissimum
 actuarium.*

Quanta potestas camænam provocat
 Foras meam! vincor, nec agis beneficiis,
 Meritis sed incantas; tuam altitudinem;
 Sum emensus, atque, diffidentia nec erat
 Hæc, calami ante amplexum, et æstus entheos,

Libraveram dotes : ad excessum stupet
Memoria molis ponderisque, uror ;—colam,
Et obsequio te defatigabo. Sed en!
Pierius calor hic sopore quam gravi
Mersus jacet! tanto literarum numini
Nisi ut pia litaret Poesis, somnium
Hoc executere nollet : agam ingenue. Labor
Nunquam unius ante-hac, onus impar virium
Exercitui est, tam innumera detexit ; acie
Cedit phalanx authorum ; en, ut jam suplicant
Ruitura nomina, ne tumulo committeres
Famam ! annihilata, jure potes. Semper meis
Mutilata oculis extermino
Folia, cerebrique igne agili
Non prius annales bene
Coctos, ubi tam alte crebra tacentur secula,
Ac si periissent diluvio : tuo nihil
Siletur opere : e temporis
Clepsydra, arenæ nec atomus
Poterit elabi, ex quo fuit
Vagientis in crepusculo
Negotiata mundi ; prodigam
In cujus expensam cyphris
Non numerasti.

EDVARDUS KEMP,
Cantabrigiensis.

PRELIMINARY REMARKS.

It is impossible not to observe, even in the short abstract of our ecclesiastical history, here reprinted, the gradual encroachments of the Church of Rome. Universal dominion throughout the christian world was, and still continues to be, the leading feature of popery; and we are justified in fearing, that if the political power of that church should ever be ascendant in Great Britain, the nation would be overwhelmed with that train of evils and misfortunes, which have uniformly characterized the reign of papists, or monarchs inclined to favour the Papacy.

The eyes of Europe, nay, of the whole civilized world, look upon Great Britain as the lion of the protestant tribe; the bulwark of the faith. Let her then not quail before her foes; but put on the whole armour of protestantism; that armour in which the

apostle clothes the christian when preparing for spiritual warfare. Let her combine the wisdom of the serpent with the harmlessness of the dove; not injuring or trampling on the rights of others, nor suffering her own privileges to be invaded with impunity.

In order to excite a general exertion in favour of our church, nothing more is requisite, at least to impartial minds, than a knowledge of our relative situation with respect to our popish brethren; and we trust, that even this concise summary of facts, will not be altogether useless in hastening a consummation so devoutly to be wished. Let every protestant remember, that we are not invading the rights of our fellow subjects, but protecting our own; not introducing any innovations in religion, but reducing our faith, as nearly as possible, to its primitive and apostolic purity; not inviting rebellion against the authority of the pope, but asserting our allegiance to our king, as the undoubted head of our ecclesiastical as well as civil constitution; in a word, endeavouring to

obey the divine command, of fearing God and honouring the king.

To prove the truth of our position, little more is requisite than a reference to those annals, which chiefly relate to the first propagation of Christianity in Great Britain. The venerable Bede appears, in several passages, to doubt the success of the first preachers of the gospel in this country; and insinuates, that previous to the time of King Lucius, christianity was by no means firmly established in this land; and the very existence of this king is a matter of doubt; so that events connected with his reign can never be considered authentic. Under these circumstances, we will at once proceed to that period, when no doubt whatever remains of the settlement of religion.

In the beginning of the fourth century, three English bishops attended the Council of Arles, representing their church, and subscribed the canons there published.* And it

* Stillingfleet. Orig. Brit.

is a remarkable argument in our favour, that this great and plenary council, as St. Austin calls it, was composed of bishops from all the western churches; and yet the pope, the present self-constituted head of these churches, neither personally, nor by his legates, presided there, nor indeed was he in any way instrumental in summoning this council, which was the sole act of the emperor; and the words of this decree are particularly worthy of observation: “Quos et Dei nostri præsens autoritas—Judice Deo et matre ecclesia; præsente Spiritu Sancto et Angelis ejus,”* which proves that they considered their own right indisputable, and that they were warranted by the authority of God, the Church, and the Holy Ghost, to constitute a council, and promulgate canons without the pope’s sanction.

In these early ages, indeed, and even after the council of Nice, the jurisdiction of the Romish bishop was limited within a very narrow compass, not even extending over the whole

* Sirmond’s Conc. Gall.

of Italy. But their policy shortly after appears to have been so admirable, that by degrees the whole western church became subject to them; and the eastern only escaped this usurpation by manfully supporting their privileges.

At the council of Sardica, in the year 347, a piece of jesuitical craft is observable, which proves that, even at that early period, the bishops of Rome were aiming at an assumption of that spiritual authority, which they afterwards usurped, and under which the christian church would yet be suffering, but for those eminent men, who first prepared the way for the Reformation, and sealed their faith with their blood. We allude to the address of Hosius, “*Si vobis placet. S. Petri Apostoli honoremus,*” namely, shall we honour the memory of St. Peter by allowing a bishop, deposed by the authority of the neighbouring hierarchy, to appeal to Rome; which proves that the pope could not arrogate this privilege by divine right, and is a clear demonstration against his pretensions to divine supremacy.

In fact, Tertullian, Origen, and Gildas, all of whom bear testimony to the early propagation of the gospel in Great Britain, likewise prove our church to have been wholly independent of foreign jurisdiction, which is indeed affirmed by the acts of public Councils and Synods, and the various religious institutions previous to the end of the sixth century : and the protest against, and final rejection of the pope's authority in the seventh, may be justly deemed a proof, that, up to that period at least, popish supremacy formed no part of the creed of the ancient inhabitants of Great Britain ; and further, as Bishop Burgess remarks, " The observance of Easter, aversion to image worship, and vernacular version of the scriptures, shew its independence of the Church of Rome during the Saxon government."

With the Norman conquest, however, was introduced a tacit consent to the spiritual authority of Rome. The pope first claimed the privilege of sending legates ; shortly afterwards the investiture of bishoprics ; appeals to

Rome; exemption of the clergy from laical jurisdiction; and a variety of unscriptural innovations, not only tending to destroy the liberty of the subject, and divide his allegiance, but to enrich the coffers of Rome at the expense of the subjects of Great Britain.

The emancipation of our church from this crying evil may be dated from the days of Edward the first, who boldly opposed the usurpation; and the preaching of Wicliff, and his disciples, the Lollards, in the reigns of Henry the fourth and his son, paved the way for the final deliverance accomplished by Henry the eighth.

Christianity, however, was not reduced so near its apostolic purity as at present, till the days of Queen Elizabeth. Then was completed the real separation of the two churches: not the secession however of the Church of England from that of Rome, but of the papists from the true catholic FAITH, then restored. They seceded from our communion, because we rejected the authority of the pope; refused to render the word of God of no avail through

PRELIMINARY REMARKS.

the reception of idle traditions; accepted of no mediator between God and man, but the man Christ Jesus; and bowed not the knee to Baal; in a word, the abuses and corruptions introduced into the sacred edifice by a foreign church, had converted the house of prayer into a den of thieves; and called for that remedy, which the advocates of popery determined not to grant, and preferred seceding from our communion.

It is the fashion in the present day to argue, that the tenets of popery are qualified, if not changed, and that the Bishop of Rome does not now aim at temporal authority.

Of what nature, we would ask, are the unscriptural articles of the creed promulgated at the council of Trent? No one will venture to deny this as the authorized creed of the Romish Church. Again, has she renounced the supremacy of the pope? The clamours respecting a proposed Concordat, and the intercourse publicly maintained, answer; No. Is she changed in constitution, usages, or ceremonies? Are the sacraments ordained by

Christ himself, her only sacraments; and are they administered according to his positive injunctions? No! In a word, are the principles which condemned so many martyrs to the stake, the principles of popery? We have but one reply—most undoubtedly.

No Synod, no decree, no authorized disavowal from the infallible chair, to lead us to come to a different conclusion, has ever been made. Before then the government admits into offices of trust, men whose very belief condemns the established church, and militates against the house of Brunswick, let them pause; and remember, that in granting temporal power, we pave the way for spiritual usurpation, and the readmission of those very doctrines and usages, against which our pious and martyred reformers protested.

Namely, the supremacy of the pope, *temporal* as well as *spiritual*, which is clearly manifested by every bull issued from the See of Rome; wherein he is styled “God’s vicar on earth, set over nations and kingdoms to root out and destroy; and having the supreme power over *all*

the kings in the whole world." The refusal of the cup to the laity, contrary to the express injunction of Christ. The idle doctrine of transubstantiation, introduced originally for the sole purpose of giving superior sanctity, in the eyes of the ignorant, to the priesthood. The adoration of the host; blasphemous legends; antichristian traditions; masses; purgatory; sale of indulgences; infallibility; introducing the mediation of saints and angels, thereby calling in question both the power and truth of Christ, the one mediator and advocate;* worship of images; their seven sacraments; and in fact, a multitude of abominations, unauthorized by the scriptures, unknown to the primitive church.

What possible good can result from concessions made to the advocates of a system, which excludes from the pale of salvation, except in cases of invincible ignorance, all who do not subscribe, and believe the above, and a multitude of other pernicious and

* *Dubium non est, quin nulla religio sit ubicunque simulachrum est.*—*Lactantius*.

blasphemous doctrines? a system, where the bishops and clergy are bound by an oath to hold all such churches and their doctrines to be *condemned,* rejected, and accursed*; and are further sworn to make no change in any of the articles of Pius's creed!

The lengthened period which has elapsed since the fetters of popery were shaken off, appears to have allayed the apprehensions of protestants of the present day, and to have effaced from their memories, the martyrdoms and sufferings of the first preachers and advocates of the reformed doctrine. Fortunately for our interests, the blind fury of our adversaries will not allow this slumber to become fatal; the banner has been displayed by the factious demagogues of a sinking cause; and the alliance of popery with rebellion (no new feature of the system) has aroused the dormant energies of the protestant community, and made even the most supine observe the disorganizing effects of the anti-social and anti-

* Bishop of Salisbury's Letter to Lord Kenyon.

monarchical power assumed by the popes and their instruments; assumed, nay perpetuated, by the bull issued *annually* against all protestant churches; by the refusal of the papists of Great Britain and Ireland to acknowledge the king's supremacy; and lastly, by their paying to the pope, that obedience which on one hand is due only to the king, and on the other, to the word of God.

In what respect then is the Church of Rome changed, or even modified? In none. Wherefore, then should the measures of government be altered? or why should not the declaration against transubstantiation, a declaration which has secured to the kingdom an entirely protestant representation, remain? We look for an answer to the protestant advocates of the popish claims.

The age no longer admits of subtle disputations, and casuistry: the time has arrived when every individual attached to the church and throne must strenuously exert himself to support the constitutional fabric, and guard against the furious attempts and wily machinations of

our sworn, inveterate, and implacable enemies. If, to use the words of Bishop Smalridge, “consummate prudence was necessary to the apostles, because they were sent forth as sheep into the midst of wolves; it becomes us who are encompassed with the like danger, to arm ourselves with the like wariness and precaution. We profess the same pure and undefiled faith which the apostles preached: and as our reformers took especial care, that our church should, as to its doctrine, discipline, and worship, be restored to the same state wherein it was by the apostles first constituted; so the malice of the papists hath farther provided, that, as to it being hated also, and persecuted, it should be primitive and apostolical.”

What madness is it, then, after our repeated deliverances from the attempts of Rome, not to be suspicious of danger from the same enemies; not to be awake, and upon our guard against those who have taken so much pains to arouse us from our slumbers.

For the accomplishment of our own safety, and in the service of the best cause, we would,

however, scorn to use those means, which papists do not scruple to employ in the maintenance of the worst; we would not patronize those fraudulent arts, and that spirit of persecution which characterizes their religion; but we would earnestly entreat every true Protestant to strengthen our interests, by exerting himself in defence of the established church, with that hearty zeal, that unwearied industry, and above all, with that perfect unanimity, which we cannot but observe, approve, and fear in the councils of the papists.

The mask is removed; political, not religious freedom is the avowed object of the agitators, and the termination of this struggle, it requires no prophet to foretel. If emancipation is granted, the power obtained by violence, will be used for the very worst purposes; for disguising truth, and palliating error; for extirpating God's true religion, and introducing a false one; for fomenting schisms in the church, and tumults in the state; for the final subversion of the constitution, and throne!

What else, indeed, can be anticipated, from persons who have shewn, in all ages, consummate skill in contriving, policy in dissembling, insinuation in persuading, and dexterity in executing mischief: and who are encouraged by a false religion, to perpetrate any crimes for the destruction of those who differ from them; whose whole history is a record of treachery and violence; breach of promises and oaths; privy conspiracies and open rebellions; the assassination of princes, and massacre of their subjects. And the perpetrators of these evils have not unfrequently been canonized.

If our assertions, therefore, are true, and we refer to history for a confirmation of them, we must be prepared to encounter, at one period or another, all those complicated evils which constitute the leading features of the Romish church. We must renounce a positive good, for a probable and merely contingent one; we must expose ourselves, disarmed, and, what will one day be acknowledged, disarmed by our own imprudence and supineness, to the machinations of a restless foe.

Our church would do well to remember the conduct of Austin towards the English bishops, whom he found on his arrival in this kingdom; * to bear in mind the fate of Cranmer, Ridley, Hooper, Latimer, and the many pious christians, who established, at the expence of their lives, the Faith, now attacked and threatened by the descendants of the original persecutors.

These evils are, it is acknowledged, of ancient date, but they are true; the dreadful details of the ages of persecution are deprived of some portion of their horrors by the lapse of

* When Austin the monk came into Britain, as St. Gregory's legate, which was after the sixth century was fully completed, and required submission from our church to the bishop of Rome, as her Patriarch, the proposal was rejected, as of a new and strange thing never heard of before. The answer of Dinotus, the learned Abbot of Bangor, in the name of all the Britons, is famous, viz. "That they knew no obedience due to him, whom they called the Pope, but the obedience of love, and that under God they were governed by the Bishop of Caerleon." Under God, *i. e.* immediately, without any foreign prelate or patriarch intervening, they were to be governed by the Bishop of Caerleon, as their only Primate. It was this reply, that caused the notorious persecution and massacre of twelve hundred poor monks, to which we allude.—See *Bede, Spelman, Bp. Bull, &c.*

time : and charity would lead us to hope, that the present more enlightened generation, having before their eyes the example of preceding æras, would not follow such detestable systems. If this were, indeed, the fact, the clamour raised by our opponents, whenever the sufferings of the earlier reformers are mentioned, as justifying the restrictions existing against Popery, would be in some degree defensible ; but as long as we have reason to fear that such is not the case ; but that, on the contrary, a revival of their authority, would be a revival of all the terrors of their faith ; it would be worse than folly, to place into their hand a sword, to be wielded for our destruction.

Before we conclude these remarks upon a subject of such vital importance, it may be proper to notice, what appears to have escaped the observation of the generality of writers upon this head, namely, that since the advocates of popery have been buoyed up by the probable success of their measures, and the ultimate expectation of unconditional emancipation, securities are no longer talked of.

It is true, that the idea of any securities being binding upon the consciences of men, whose *Shibboleth* is the exaltation of their church; and who are taught from their cradles to consider their protestant neighbours as vile persecutors, and to look forward to the restoration of Popery, and their ancient dominion, as ardently as the Jews longed for their return from the Babylonish captivity; to expect, we repeat it, that any oaths or professions would induce them to forego these hopes, and quietly submit to any necessary restrictions, would argue entire ignorance of the tenets of their faith; and the unqualified subjection in which the lower classes are held by the priesthood.

This very conviction, then, should operate powerfully upon our minds, when discussing a matter on which, we venture to say, the existence of Great Britain depends: for assuredly, when we feel convinced that no guarantees could be found sufficiently strong to shield the established church from the encroaching spirit of Popery; no measures ought to be adopted,

likely, in the most remote degree, to affect the stability of our laws and liberties.

It will not be irrelevant to observe, in this place, an objection often urged, that the Church of Great Britain having once submitted to the authority of the Bishop of Rome, and having continued for many ages in subjection to that see; the reformers must be obnoxious to the charge of schism, in throwing off that allegiance, which the Pope by prescription had so long possessed; but it should be remembered, in addition to what has before been remarked, that this submission was by no means voluntary, but effected by the crafty emissaries of Rome, aided by the powerful effects of superstition, which ever holds in thrall the minds of ignorant uneducated men.

Upon this subject, however, we have the further authority of our learned countryman Barnes, himself a papist, who observes; “The island of Britain anciently enjoyed the same privilege with that of Cyprus, that is to say, of being in subjection to the laws of no patriarch, which privilege, though

heretofore abolished by tumults and force of war, yet being recovered by consent of the whole kingdom, in Henry the eighth's reign, seems for peace-sake most proper to be retained, so it be done without breach of catholic unity, or incurring the charge of schism." *

Having thus shortly touched upon our church history, and shewn that the Romanists have altered the primitive ecclesiastical polity; changed the original canon or rule of faith; and introduced gross corruptions into the apostolic liturgy and form of worship; we have only to express once more a hope, that the many able pens which have discussed this subject, have not written in vain; that the nation being aware of the evils which must infallibly follow in the rear of emancipation, will at least pause ere they consent to their own ruin; and that the clouds, which now appear to obscure the glory of our establishment, will soon be dispersed, and the Sun of Protestantism break forth with renewed power and splendour.

* Cath. Rom. Pacif. Sect. 3.

THE
LIFE AND DEATH

OF THE LATE

REVEREND AND WORTHY PRELATE,

LANCELOT ANDREWES,

LATE BISHOP OF WINCHESTER.

THIS grave and honourable prelate was born in the city of London, in the parish of All-Saints, Barking, of honest and religious parents; his father (having most part of his life used the seas) in his latter time became one of the society, and master of the Holy Trinity, commonly called the Trinity House: and was descended from the ancient family of the Andrewes, in Suffolk. From his tender years he was totally addicted to the study of good letters; and in his youth, there appeared in him such aptness to learn, answerable to his endeavours, that his first two schoolmasters,

Master Ward, and Master Mulcaster (conceiving, or foreseeing that he would prove a rare scholar) contended who should have the honour of his breeding.

From Master Ward, master of the Coopers' Free School in Radcliffe, he was sent to Master Mulcaster, master of the Merchant-Tailors' Free School in London, where he answered the former opinion conceived of him; for by his extraordinary industry, and admirable capacity, he soon out-stripped all the scholars under Master Mulcaster's tuition, being become an excellent Grecian and Hebrecean: Insomuch, that Thomas Wattes, Doctor of Divinity, Prebend and Residentiary of St. Paul's, and Archdeacon of Middlesex, who had newly founded some scholarships in Pembroke Hall, in Cambridge, sent him thither, and bestowed the first of his said scholarships upon him; which places are since commonly called the Greek Scholarships.

As soon as he was Bachelor of Arts, and so capable of a fellowship, there being then but one place void in the college, and Thomas Dove,

late Lord Bishop of Peterborough, being then a scholar also in the said college, and very well approved of by many of the said society; the master and fellows put these two young men to a trial before them, by some scholastical exercises: upon performance whereof they preferred Sir Andrewes, and chose him in the fellowship then void, though they liked Sir Dove so well also, that, being loth to lose him, they made him some allowance for his present maintenance, under the title of a *Tanquam Socius*. In the mean while, Hugh Price, having built Jesus College in Oxford, had heard so much of this young man, Sir Andrewes, that, without his privity, he named him, in his foundation of that college, to be one of the first fellows there.

His custom was, after having been three years in the University, to come up to London once a year to visit his parents, and that, ever about a fortnight before Easter, staying till a fortnight after: and against the time he should come up, his father, directed by letters from his son, before he came, prepared one that

should read to him, and be his guide in the attainment of some language or art, which he had not attained before; so, that within few years, he had laid the foundation of all arts and sciences, and had gotten skill in most of the modern languages: and it is to be observed, that in his journeys betwixt London and Cambridge, to and fro, he ever used to walk on foot, till he was a Bachelor of Divinity; and professed, that he would not then have ridden on horseback, but that divers friends began to find fault with him, and misinterpret him, as if he had forborne riding only to save charges.

What he did, when he was a child, and a school-boy, it is not now known, but he hath been sometimes heard to say, that when he was a young scholar in the University, and so all his time onward, he never loved or used any games or ordinary recreations, either within doors, as cards, dice, tables, chess, or the like; or abroad, as bats, quoits, bowls, or any such: but his ordinary exercise and recreation, was walking either alone by him-

self, or with some other selected companion, with whom he might confer and argue, and recount their studies, and he would often profess, that to observe the grass, herbs, corn, trees, cattle, earth, waters, heavens, any of the creatures; and to contemplate their natures, orders, qualities, virtues, uses, &c. was ever to him the greatest mirth, content, recreation that could be : and this he held to his dying day.

After he had been some while a Master of Arts in the University, he applied himself to the study of Divinity, wherein he so profited, that his fame began to be spread far and near. Insomuch, that being chosen Catechist in the College, and purposing to read the ten commandments every Saturday and Sunday, at three o'clock afternoon, which was the hour of catechising; not only out of other Colleges in the University, but divers also out of the country, did duly resort unto the College Chapel, as a Public Divinity Lecture.

Before I proceed to his life after he left the University, give me leave to relate a story

of him while he yet remained there, and that, as near as I can, from his own mouth, and in his own words. Upon his first shewing himself at Cambridge in his Divinity studies, especial notice was soon taken of him, among his abilities and eminences, as a man deeply seen in all cases of conscience, and he was soon sought to in that respect. To proceed with his own particular: his worth made him so famous, that Henry Earl of Huntingdon, hearing of it, sent for him, and thought himself much honoured by his accompanying him into the north, whereof he was President; and where God so blessed his painful preachings, and moderate private conference, that he converted recusants, priests and others, to the protestant religion.

Sir Francis Walsingham, Secretary of State to Queen Elizabeth, took also especial notice of his abilities, and highly affected him, and, being loath that he should not be better known to the world, wrought means to make him Vicar of St. Giles without Cripplegate, London; then Prebend and Residentiary of

St. Paul's; and afterwards Prebend of the Collegiate Church of Southwell.

Being thus preferred to his own contentment, he lived not idly, but continued a painful labourer in the Lord's vineyard; witness St. Giles's pulpit, and that in St. Paul's Church, where he read the lecture thrice a week in the term time; and, indeed, what by his often preaching at St. Giles, and his no less often reading in St. Paul's, he became so infirm, that his friends despaired of his life.

Upon the death of Dr. Fulke, he was elected to the mastership of Pembroke Hall, whereof he had been a scholar and fellow, a place of credit, but of little benefit; for he ever spent more upon it than he received by it.

Afterwards he was made Chaplain in ordinary attendance, of which kind there were then but twelve, to Queen ELIZABETH, who took such delight in his preaching and grave deportment, that first she bestowed a Prebend at Westminster upon him, and not long after, the Deanery of that place; and what she intended farther to him, her death prevented.

He soon grew into far greater esteem with her successor, the most learned King JAMES, who, to say but truth, admired him beyond all other divines, not only for his transcendant gift in preaching, but for his excellency and solidity in all kinds of learning; selecting him, as his choicest instrument, to vindicate his regality against his foulmouthed adversaries. His Majesty, not long after his happy entrance to this crown, bestowed upon him the Bishopric of Chichester, which he held about four years, and withall made him Lord Almoner: and because of the exility of that bishopric, soon after added the Parsonage of Cheam, in Surrey, to his commendam.

Upon the vacancy of the Bishopric of Ely, His Majesty made him Bishop thereof; and there he sat about nine years: in which time he was made a Privy Councillor, first of England, and then of Scotland, in his attendance upon the King thither. He was afterwards preferred to the Bishopric of Winchester, and the Deanery of the King's Chapel, which two last preferments he held to his

death, which happened about eight years after, in the third year of the reign of our late King CHARLES, with whom he had no less reputation than with his father before him.

It is worth the observation, that, having been preferred to many, and these no small dignities, yet he never used any means to obtain the least of them, but they were all conferred on him, without the least suit on his part; for he was so far from ambition or covetousness, as that when the Bishoprics of Salisbury and Ely were at several times tendered unto him, upon some propositions prejudicial to the state of those churches, he utterly refused them.

The virtues and good parts of this honourable prelate were so many, and those so transcendant, that to do him right, a large volume would be but sufficient, which I shall leave to some of better abilities to perform, and which, by way of an epitome, I shall only point a finger at in these heads which follow.

His first and principal virtue was his singular zeal and piety, which shewed itself,

not only in his secret and private devotions between God and himself, in which, they that were about him, well perceived that he daily spent many hours, yea, and the greatest part of his life in holy prayers, and abundant tears, the signs whereof they often discovered, but also in his exemplary public prayers with his family in his chapel; wherein he behaved himself so humbly, devoutly, and reverently, that it could not but move others to follow his example.

His chapel, in which he had monthly communions, was so decently and reverently adorned, and God served there with so holy and reverend a behaviour of himself and his family, by his pattern, that the souls of many that accidentally* came there in time of divine service, were very much elevated, and themselves stirred up to the like reverend deportment; yea, some that had been there were so taken with it, that they desired to end their days in the Bishop of Ely's chapel.

* *Obiter* in the original.

The next is his charity and compassion, which he practised even before he came to great preferments; for, whilst he was yet in a private state, he extended his charity in a liberal manner to the relief of poor parishioners, prisons, and prisoners, beside his constant Sundays' alms in his parish of St. Giles. But when his means became greater, his charity encreased to a large proportion; releasing many prisoners of all sorts that were detained either for petty debts, or keeper's fees.

But one thing in his charity is remarkable; that whereas he spent much money at several times to the relief of poor parishes, prisons, prisoners, and the like, he gave strict charge to his servants whom he entrusted therewith, that they should not acknowledge whence this relief came; but directed that the acquittances, which they, to make the discharge of their trust appear to him, desired from them that received such relief, should be "taken in the name of a "benefactor unknown."

Other large sums he bestowed yearly, and

oftener, in clothing the poor and naked, in relieving the sick and needy, in succouring families in time of infection, besides his alms to poor house-keepers at his gate; insomuch that his private alms in his last six years, besides those public, amounted to the sum of one thousand three hundred pounds and upwards.

Lastly, though it might well have been supposed by that which has been said already, that he had been in his life time his own almoner, yet, as he lived a pattern of compassion and work of mercy, so he died also; for it appeareth by his will, that his chief care was to provide that his pious works should never have end, leaving four thousand pounds to purchase two hundred pounds land per annum for ever, to be distributed by fifty pounds quarterly, as follows:—To aged poor men and decayed, with an especial eye to sea-faring men, wherein he reflected upon his father's profession, fifty pounds; to poor widows, the wives of one husband, fifty pounds; to the binding of poor orphans apprentices, fifty

pounds ; and to the relief of poor prisoners, fifty pounds.

Besides among others, too many to be comprehended in an epitome, he left to be distributed, presently after his decease, among maid-servants of honest report, and who had served one master or mistress seven years, the sum of two hundred pounds. Lastly, a great part of his estate, which remained after his funeral and legacies were discharged, he left to be distributed among his poor servants.

The third is his fidelity and integrity ; faithful, upright, and just, he ever was, whether you respect him in his ordinary transactions, in which no man could ever justly tax him with the least aspersion of injustice ; or whether you look upon him as intrusted with those great offices and places which he did undergo ; and they were either his spiritual preferments, or temporal office, besides some other matters committed to his fidelity.

In the first of which he declared evidently to the world, that he reputed himself but God's steward, and that he must give an account to

his Lord and Master for them. To begin then with the lowest account: He was ever faithful, provident and careful to keep in good repair the houses of all his spiritual preferments, and spent much money that way; as upon the Vicarage-house of St. Giles; the Prebend's and Dean's houses of Westminster, and the Residentiary's-house of St. Pauls. Upon the house belonging to the Bishopric of Chichester, he expended above four hundred and twenty pounds; of Ely above two thousand, four hundred and forty; of Winchester, besides a pension of four hundred, per annum, from which he freed his own see at his own charge, he spent two thousand pounds.

But in that part of the account which it concerned him more nearly to perfect, which was his pastoral and episcopal charge, the cure of souls, and the well ordering of the several dioceses, committed to his trust, never any made a more just and exact account.

Some particulars of this account was, the promoting of sufficient, able and good men to livings and preferments which fell within his

own gift. To the better discharge of this part of the account he took order still beforehand, by continual search and enquiry, to know what hopeful young men were in the University; his chaplains and friends receiving a charge from him, to certify him what hopeful and towardly young wit they met with at any time; and then, till he could better provide for them, were sure to taste of his bounty and goodness, for their better encouragement.

Divers eminent men in learning that wanted preferment, when any thing fell in his gift convenient for them, though otherwise they had no dependance at all upon him, nor interest in him, he would send for before they knew why, and entertain them in his own house, and confer the preferment upon them, and also defray the very charges incident for a dispensation, or a faculty, yea, of their very journey; and all this that he might have his diocese in general, and his preferments in particular, the better fitted: so that that may be fitly applied to him, which was sometimes to

Saint Chrysostom: “In administratione episcopatus, præbuit se fidelem, constantem, et vigilantem ministrum Christi.”

And if you look upon him in those temporalities wherewith he was intrusted, you shall find him no less faithful and just; as first divers sums, and many of them of good value, were sent to him to be distributed among poor scholars, and others, at his discretion; all which he disposed with great care and fidelity, even according to the donors' minds and intents.

For his faithfulness in managing those places, wherein he was intrusted for others, jointly with himself; let Pembroke Hall and Westminster College speak for him; for when he became master of the first, he found it in debt, being of a very small endowment, then especially, but, by his faithful providence, he left above eleven hundred pounds in the treasury of that college, towards the bettering of the estate thereof. And when he was made Dean of the other, it is not unknown to some yet living, who will testify, that he left it for all

orders, as well of the church as of the college and school, a place then truly exemplarily collegiate in all respects, both within and without, free from debts and arrears, from encroachments and evil customs; the school-boys, in the four years that he stayed there, being much improved, not by his care and oversight only, but by his own personal, and frequent labours also with them.

To these may be added, that whereas, by virtue of his Deanery of Westminster, his Mastership at Pembroke Hall, and his Bishopric at Ely, the election of scholars into the school of Westminster, and from thence to the two Universities, as also of many scholars and fellows in Pembroke Hall, some in Saint Peter's College, and some in Jesus College, were in his power and disposal; he was ever so faithful and just, that he waved all letters from great personages for insufficient scholars, and cast aside all favour and affection, and chose only such as in his judgment were fittest.

And lastly, which is not the least in this

kind, being many times desired to assist in the election of scholars from the Free Schools of the Merchant-Tailors, and from that at St. Paul's, of the Mercers; and perceiving favour and affection, and other by-respects, sometimes to overweigh merit with those to whom the choice belonged; and that divers good scholars were omitted, and others of less desert preferred; he, of his own goodness, divers times took care for such as were so neglected, and sent them to the University, where he bestowed preferment upon them.

To conclude this account of him, take a view of his fidelity in that great place of trust, the Almonership; which was sufficiently evident, especially to those who attended him nearly. First, in that he would never suffer one penny of that which accrued to him by that place, to be put or mingled with any of his own rents or revenues; and wherein he kept a more exact account, than of his own private estate.

And secondly, being so separated, he was as faithful in the disposing of it; not only in

the general trust of his sovereign, with respect to the daily charges incident to that place, expended by the sub-almoner, and other yearly ordinary charges ; but when he perceived that he had a surplus, those charges defrayed, he would not suffer it to lie by him ; but some of it he disposed to the relief of poor house-keepers, some in releasing poor prisoners, and comforting them which lay in misery and iron ; and some in furnishing poor people with gowns, hose, shoes, and the like ; for all which, many so bestowed by him, had he reserved to his own use, (his patent being sine computo) no man could have questioned him ; but he was a faithful steward in this, as in the rest, and expected that joyful *Euge*, “ Well done thou good and faithful servant, thou hast been faithful, &c. enter thou into the joy of thy Lord ; ” which, no doubt, he possesseth.

The next is his gratitude and thankfulness to all, from whom he had received any benefit. Of this virtue of his there are and were lately divers witnesses ; as Dr. Ward, son to his first schoolmaster, upon whom he bestowed

the living of Waltham, in Hampshire; and Master Mulcaster, his other schoolmaster, whom he ever reverently respected during his life in all companies, and placed him ever at the upper end of his table; and, after his death, caused his picture, having but few others in his house, to be set over his study door; and not only shewed he this outward thankfulness to him, but supplied his wants many times also, privately, in a liberal and plentiful manner; and at his own death, the father being dead, he bequeathed a legacy to his son of good value.

Concerning the kindred of Doctor Wattes, who, as is said before, bestowed a full scholarship on him in Pembroke Hall, after much enquiry, he found only one, upon whom, being a scholar, he bestowed preferments in Pembroke Hall; and, he dying there, his Lordship much grieved that he could hear of no more of that kindred, to whom he might express his further thankfulness. And yet further, he forgot not his patron at his end, for, by his will he took order, that out of the

scholarships of Dr. Wattes's foundation, the two fellowships, which he himself founded, as you shall see by and bye, in Pembroke Hall, should be supplied, if the holders should be found fit for them.

Lastly, to Pembroke-hall, omitting the legacies by him bequeathed to the Parishes of St. Giles; St. Martin, Ludgate, where he had dwelt; St. Andrew in Holborn; St. Saviour in Southwark; All Saint, Barking, where he was born; and others; to that college, I say, where he had been a scholar, fellow, and master, he gave one thousand pounds, to purchase land for two fellowships, and for other uses in that college expressed in his will; besides three hundred such folio books of his own to the increase of that college library, as were not there before; together with a gilt cup and a basin and ewer, in all points, as weight, fashion, inscription, &c. so like to the cup, basin and ewer, given about three hundred years since to that college, by the religious foundress thereof, as that not "*ovum ovo similis*"; and these, he professed, he caused to be made and given, not

for the continuance of his own memory, but for fear that those that she had given so long since might miscarry, and so her remembrance might decay.

The fifth is, his munificence and bounty. To prove which little need be said more, than that which has been touched upon in his bountiful charity. But besides that, the two famous universities, and they which then were poor scholars in them, will witness for him in this point; he never coming near either of them, after he was Bishop, but that he sent to be distributed among poor scholars, sometimes one hundred pounds, and ever fifty pounds at the least.

One thing I cannot pass over in silence; that when King JAMES was pleased to grace the University of Cambridge with his presence, in the year one thousand six hundred and seventeen, this reverend father being present also at the philosophy act, he sent at his departure forty pieces of gold, of two and twenty shillings a piece, to be equally divided among them.

But what speak I of these? was ever PRINCE better entertained, and in more magnificent but orderly manner, than was his said Majesty at Farnham Castle, one of the houses belonging to the Bishopric of Winchester, where in the space of three days he spent three thousand pounds, to the extraordinary contentment of his Majesty, and the admiration of all his followers.

The next is his hospitality; from the first time of his preferment to means of any considerable value, even to his dying day, he was ever hospitable, and free in entertainment of all people of quality and worthy of respect, especially of scholars and strangers, his table being ever bountifully and neatly furnished with provisions, and attendants answerable; to whom he committed the care of providing and expending in a plentiful yet orderly way; himself seldom knowing what meat he had, till he came from his study to dinner, at which he would shew himself so noble in his entertainment, and so gravely facetious, that his guests would often profess, that they never came to

any man's table where they received better satisfaction in all points, and that his Lordship kept Christmas all the year, in respect of the plenty they ever found there. And yet by the way take this, that he ever strictly observed in his provisions of diet, the time of Lent, Embers, and other fasting days, according to the laws of this kingdom, and orders of the church.

I shall not need to speak of the extraordinary great hospitality he kept, and the large expense he was at, in entertainment of all sorts of people in Scotland, at the time when he attended King James thither; the nobility, clergy, gentry, and others of both nations there present, will, as they often already have done, speak of it for me, to his exceeding great honour; so that I know not whether I have fitly couched it under this head of hospitality, or whether it had not more properly belonged to that of his munificence and bounty.

The seventh is, his humanity and affability, not only to the last mentioned, his guests, but to every one that did converse with him; for which, not only divers famous scholars and

others of this kingdom, but many of foreign parts, as they had just cause, have admired him.

As, not to mention natives, Master Casaubon, Master Cluverius, Master Vossius, Master Grotius, Master Moulm, Master Barclay, and besides many others, Master Erpenius, to whom he tendered an annual stipend, to have read and taught here the Oriental tongues, wherein long before his death, he himself had been well versed, as may appear by his commencement verses; and the experienced professors whereof he much delighted in, and did much for them; as Master Bedwell, to whom he gave the Vicarage of Tottenham in Middlesex, if living, among others could testify; and the reason for this a late reverend father of this church hath given, “*omnes quid in se amant, in aliis venerantur;*” loving and honouring those gifts in others, which he had in himself; for among the other parts of his profound learning, he by his industry, had attained to the knowledge of fifteen tongues, if not more.

To these former may be added his modesty, which was ever such, that although the whole

christian world took especial notice of his profound and deep learning, yet was he so far from acknowledging it in himself, that he would often complain of his defects, even to the extenuating, yea vilifying of his own worth and abilities; professing many times, that he was but “*inutilis servus,*” nay, “*inutile pondus;*” insomuch that being preferred by King JAMES to the Bishopric of Chichester, and pretending his own imperfections and insufficiency to undertake such a charge, as also that he might have not only his clergy, but all others to take notice of it, he caused to be engraven about the seal of his Bishopric, those words of St. Paul, “*et ad hæc quis idoneus?* and who is sufficient for these things?” 2 Cor. ii. 16.

One note of his modesty, mixt with his last virtue of humanity, may be added, that after his chaplains had preached in his chapel before him, he would sometimes privately request them, that he might have a sight of their notes, with very good words and full of encouragement; insomuch that they would profess of him, that they would never desire a more can-

did auditor. So that what was said of Beda, may as fitly be said of him, “a pietate, modestia, et castitate, nomen VENERABILIS adeptus est.”

His indefatigability in study cannot be paralleled, if we consider him from his childhood to his old age. Never any man took such pains, or at least spent so much time in study, as this Reverend Prelate; for even in those days, when it might have been supposed he would have taken some ease for his former pains, then also from the hour he arose, his private devotions finished, to the time he was called to dinner, which, by his own order, was not till twelve at noon at the soonest, he kept close at his book, and would not be interrupted by any that came to speak with him, or upon any occasion, public prayer excepted. Inso-much, that he would be so displeased with scholars that attempted to speak with him in a morning, that he would say—“he doubted they were no true scholars, that came to speak with him before noon.”

After dinner, for two or three hours space,

he would willingly pass the time, either in discourse with his guests or other friends, or in dispatch of his own temporal affairs, or of those, who, by reason of his episcopal jurisdiction attended him; and being quit of these and the like occasions, he would return to his study, where he spent the rest of the afternoon even till bed-time, except some friend took him off to supper, and then did he eat but sparingly.

Of the fruit of this his seed-time the world, especially this land, has reaped a plentiful harvest in his sermons and writings: never went any beyond him in first of these, his preaching, wherein he had such a dexterity, that some would say of him, that he was quick again as soon as delivered; and in this faculty he hath left a pattern inimitable. So that he was truly stiled, “*Stella prædicantium*,” and “an Angel in the Pulpit.” And his late Majesty took especial care in causing that volume of his sermons to be divulged, though but a handful of those which he preached, by enjoying whereof this kingdom hath an inestimable treasure.

And for his acuteness and profundity in writing against the adversary, he so excelled all others of his time, that neither Bellarmine, champion to the Romanists, nor any other of them, was ever able to answer what he wrote; so that as his sermons were inimitable, his writings were unanswerable.

To draw to an end of deciphering his virtues, and endowments; it may truly be said of him, that he had those gifts and graces, both of art and nature, so fixed in him, as that his age cannot parallel them; for his profundity and abyss of learning, was accompanied with wit, memory, judgment, languages, gravity, and humility; insomuch, that if he had been contemporary with the ancient fathers of the primitive church, he would have been, and that worthily, reputed not inferior to the chief among them.

He generally hated all vices: but three, which he ever reputed sins, were most especially odious unto him: First, usury from which he was so far himself, that when his friends had need of such money as he could spare, he lent

it to them freely, without expectance of ought back but the principal.

The second was simony, which was so detestable to him, as that for refusing to admit divers men to livings, whom he suspected to have been simoniacally preferred, he suffered much by suits of law; choosing rather to be compelled against his will to admit them by law, than voluntarily to do that of which his conscience was afraid.

And for the livings and other preferments, which fell in his own gift, he ever bestowed them freely, as you have seen before, upon deserving men, without suit: So that we may say of him, as was said long since concerning ROBERT WINCHELSEA, Archbishop of Canterbury, "*Beneficia Ecclesiastica nunquam nisi doctis contulit: precibus ac gratia nobilium fretos, et ambientes semper repulit.*"

The last was sacrilege, which he did so much abhor, that when the Bishopric of Sarum, and that of Ely, before it was so much deplumed, were offered to him upon terms savouring that way, he utterly rejected them.

Concerning that of Salisbury, give me leave to add a particular passage of his, which happened many years after his said refusal of it, which was this: At a parliament under King JAMES, when an act was to pass, concerning Sherbourne Castle, it was observed, that only Bishop Andrewes and another gave their votes against the same; that the other should so do was not much marvelled at, but that Bishop Andrewes should do it, when none but that other Lord did so, was so remarkable, that he was demanded by a great person, what his reason was for it: to which he most worthily replied, that it could not be well wondered, why he should now vote against that, unto which if he would have yielded many years before, in the days of Queen Elizabeth, he might have had this Bishopric of Sarum; which reason of his, when his late Majesty, being then Prince and present at the passing of the act, heard; he beshrewed him, that when he denied his consent, he did not declare the reason of his denial also; professing that had he been made acquainted with the state of that case, as now

he was, he would, with the King his father's good leave, have laboured against the passing of the said act.

To close up this point, the Reverend Prelate went yet a degree farther, in refusing, when he was Bishop of Winchester, divers large and considerable sums to renew some leases, because he conceived that the renewing of them might be prejudicial to the succession.

Now let us lay all these together: his zeal and piety; his charity and compassion; his fidelity and integrity; his gratitude and thankfulness; his munificence and bounty; hospitality, humanity, affability, and modesty; and to these, his indefatigability in study, and the fruits of his labours in his sermons and writings, together with his profundity in all kinds of learning; his wit, memory, judgment, gravity, and humility; his detestation of all vices and sin, but especially of three; all which, by couching them only in this compend, we have seen in him, as "*ex ungue leonem*," or by Hercules foot his whole body, and consider, whether the church of God in general, and this in

particular, did not suffer an irreparable loss by his death.

Having taken a short survey of his life, let us now see him dying. He was not often sick, but once indeed till his last sickness in thirty years before the time he died; which was at Downham, in the Isle of Ely; the air of that place not agreeing with the constitution of his body. But there he seemed to be prepared for his dissolution, saying oftentimes in that sickness, "It must come once, why not here?" and at other times before and since he would say, "The days must come, when, whether we will or nill, we shall say with the preacher,* 'I have no pleasure in them.'"

Of his death he seemed to presage himself a year before he died, and therefore prepared his oil, that he might be admitted in due time into the bride chamber. That of "qualis vita, &c." was truly verified in him; for as he lived, so died he. As his fidelity in his health was great, so increased the strength of his faith in his

* Eccles. xii. 1.

sickness; his gratitude to men was now changed into his thankfulness to God; his affability, to incessant and devout prayers and speech with his Creator, Redeemer, and Sanctifier; his laborious studies, to his restless groans, sighs, cries, and tears; his hands labouring; his eyes lifted up; and his heart beating and panting to see the living God, even to the last of his breath. And Him, no doubt, he sees face to face, his works preceding and following him, and he now following the Lamb, crowned with that immortality, which is reserved for every one who lives such a life as he lived.

He departed this life on the twenty-fifth day of September, 1626, in the seventy-first year of his age; and lieth buried in the upper aisle of the parish church of St. Saviour in Southwark. His executors have erected to him a very fair monument of marble and alabaster. And one that formerly had been his household chaplain, whom this honourable and reverend Prelate loved most tenderly from his childhood, rather like a father than a lord or patron, and

who since his death has been a successor to him in some of his places in the church; for the duty and reverence, which he ever bore to him while he lived, hath most gratefully and cordially in his everlasting honourable memory, added to it a most excellent, significant, and speaking epitaph, which followeth:*

LECTOR.

SI CHRISTIANUS ES, SISTE:

MORÆ PRETIUM ERIT,

NON NESCIRE TE, QUI VIR HIC SITUS SIT.

EJUSDEM TECUM CATHOLICÆ ECCLESIAE MEMBRUM,

SUB EADEM FELICIS RESURRECTIONIS SPE,

EANDEM D. JESU PRÆSTOLANS EPIPHANIAM,

SACRATISSIMUS ANTISTES, LANCELOTUS ANDREWES,

LONDINI ORIUNDUS, EDUCATUS CANTABRIGIÆ

AULÆ PEMBROCH: ALUMNORUM, SOCIORUM, PRÆFEC-
TORUM

UNUS, ET NEMINI SECUNDUS.

* “Reader, if thou art a Christian, stay; it will be worth thy tarrying, to know how great a man lies here. A member of the same Catholic Church with thyself, under the same hope of a happy resurrection, and in expectation of the same appearance of our Lord Jesus, the most holy Bishop LANCELOT ANDREWES; born at London, educated at Cambridge, at Pembroke Hall, one of the Scholars, Fellows,

LINGUARUM, ARTIUM, SCIENTIARUM,
 HUMANORUM, DIVINORUM OMNIUM
 INFINITUS THESAURUS, STUPENDUM ORACULUM;
 ORTHODOXÆ CHRISTI ECCLESIAE
 DICTIS, SCRIPTIS, PRECIBUS, EXEMPLO.
 INCOMPARABILE PROPAGNACULUM:
 REGINÆ ELIZABETHÆ A SACRIS,
 D. PAULI LONDINI RESIDENTIARIUS,
 D. PETRI WESTMONAST. DECANUS,
 EPISCOPUS CICESTRENSIS, ELIENSIS, WINTONIENSIS,
 REGIQUE JACOBO TUM AB ELEEMOSYNIS,
 TUM AB UTRIUSQUE REGNI CONSILIIS,
 DECANUS DENIQUE SACELLI REGII.

IDEM EX
 INDEFESSA OPERA IN STUDIIS,
 SUMMA SAPIENTIA IN REBUS,

and Masters of that Society, and inferior to none: an infinite treasure, an amazing oracle of languages, arts and sciences, and every branch of human and divine learning: an incomparable bulwark of the Orthodox Church of Christ, by his conversation, writings, prayers and example.

He was chaplain in ordinary to Queen Elizabeth; Residentiary of St. Paul's in London; Dean of St. Peter's, Westminster; Bishop, first of Chichester, then of Ely, and lastly of Winchester; Almoner to King James, Privy-Counsellor of both kingdoms, and Dean of the Royal Chapel. He merits eternal admiration, for his indefatigable application to his studies, his consummate experience and skill in business, his constant piety towards God, his

ASSIDUA PIETATE IN DEUM,
 PROFUSA LARGITATE IN EGENOS,
 RARA AMÆNITATE IN SUOS,
 SPECTATA PROBITATE IN ONMES,
 ÆTERNUM ADMIRANDUS:

ANNORUM PARITER, ET PUBLICÆ FAMÆ SATUR,
 SED HONORUM PASSIM OMNIUM CUM LUCTU DENATUS,
 CŒLEBS HINC MIGRAVIT AD AUREOLAM CŒLESTEM

ANNO
 REGIS CAROLI II^o. ÆTATIS SUE LXXI^o.
 CHRISTI MDCXXVI^o.
 TANTUM EST, LECTOR, QUOD TE MŒERENTES POSTERI
 NUNC VOLEBANT, ATQUE UT EX VOTO TUO VALEAS DICTO
 SIT DEO GLORIA.

HIS WORKS.

In the volume of his Sermons, there are Seventeen Sermons of the Nativity, preached upon Christmas-day. Eight Sermons upon Re-

liberality and charity to the poor, his uncommon affability and humanity to those about him, and his unshaken integrity towards all. Full of years and reputation, to the regret of all good men, he died a bachelor, and exchanged this life for a crown of glory, in the second year of King Charles, the seventy-first of his age, and that of Christ 1626. Reader, farewell, and give glory to God."

penance and Fasting, preached upon Ash-Wednesday. Six Sermons preached in Lent. Three Sermons of the Passion, preached upon Good Friday. Eighteen Sermons of the Resurrection, preached upon Easter-day. Fifteen Sermons of the sending of the Holy Ghost, preached upon Whit-Sunday. Eight Sermons preached upon the fifth of August. Ten Sermons preached upon the fifth of November. Eleven Sermons preached upon several occasions.

A Manual of Private Devotions, and Meditations for every day in the week.

A Manual of Directions for the Visitation of the Sick.

His Opera Posthuma. Concio ad Clerum pro gradu Doctoris. Ad Clerum in Synodo Provinciali coram Rege habita V°. August, 1606. In discessu Palatini XIII°. April, 1613. Theologica determinatio de Jurejurando. De Usuris. De Decimis.

Responsiones ad 3 Epistolas Petri Molinei. An Answer to the 18 and 20 cc. of Cardinal Perous reply. A Speech in the Star Chamber

against Master Thaske. Another there concerning Vows, in the Countess of Shrewsbury's Case. *Responsio ad Forti librum. Ad Apologiam Cardinalis Bellarmini.*

Besides the works above enumerated, there are several controversial tracts of this learned Prelate's extant, which even in this enlightened age, are held in no small estimation. Fuller declares that King James stood so much in awe and veneration of him, that in his presence he refrained from that mirth and levity in which he indulged himself at other times; and Lord Clarendon asserts, that if Archbishop Bancroft had been succeeded in the See of Canterbury by Andrewes, or any man who understood and loved the church, that infection would without difficulty have been kept out, which could not afterwards be so easily expelled; and Milton, no mean compliment, thought him worthy of his pen, and wrote an Elegy on his death. These remarks are here added merely to refute the charge of his contemporary Bailey, and the attack of Oldmixon, and the Editors of the *Biographia*

Britannica, who assert, that “he reduced preaching to punning, and the eloquence of the chair to the buffoonery of the stage.”

HIS ELOGIUM.

Reader, be serious, let thy thoughts reflect
On this grave Father with a large respect;
Peruse his well-spent life, and thou shalt finde
He had a rare, and heav'n-enamell'd minde.
He was our kingdome's Star, and shin'd most
bright

In sad affliction's darke and cloudyst night;
Let his example teach us how to live
In love and charity; that we may give
To those, whose wants inforce them to implore
Our ayde, and charity makes no man poore.

ANDREWES was fill'd with goodnesse,
all his dayes

Were crown'd and guilded with resounding
praise.

The world shall be his Herald to proclaim
The ample glories of his spreading fame.



**A
BRIEF VIEW
OF
THE PLANTATION AND INCREASE
OF THE
CHRISTIAN RELIGION,
WITHIN THIS ISLE OF GREAT BRITAIN,
WITH THE ABUSES CREPT INTO IT, AND THE REFORMATION
OF THEM.**

To discourse much upon a subject so often handled by many learned men, is not my intent; but merely to set down briefly the sum of that, which I find more largely related by those, who have written thereupon.

That Christianity was propagated in this island immediately after the martyrdom of St. Stephen, (at what time the Apostles dispersed themselves to preach the gospel of our Lord and Saviour Christ Jesus among the Gentiles) may appear by some passages of

divers ancient fathers: as ORIGEN,* TERTUL-
 LIAN,† ATHANASIUS,‡ CHRYSOSTOM,§ ST. JE-
 ROME,|| THEODORET,** as by the report of
 GILDAS,†† (Abbot of Bangor, the historian of
 our nation, for his wisdom called Sapiens) who
 lived in the beginning of the fifth century after
 our Saviour's passion, and affirmed, that in the
 infancy of the gospel, in the time of Tiberius,
 who died the seven and thirtieth year after
 our Saviour, this island of Britain received the
 faith.

Some, and not improbably, conjecture, that
 St. Paul himself, the great Doctor Gentium,
 preached the gospel in Britain, after his first
 imprisonment at Rome, which began in the fifth
 year of Nero, and fifty-eighth of Christ, and
 ended in sixty-one, which opinion they seem to
 confirm, as by Theodoret,‡‡ and Sophronius,§§

* Homil. 4. in Ezek. † Adversus Judæos, c. 7.

‡ Ep. Synod, apud Theod. lib. iv. c. 3.

§ In Serm. de Pent. || Ep. ad Evagr. 85.

** De curand. Græcor. affect. lib. ix.

†† Hist. Angl. lib. ii.

‡‡ De curand. Græc. affect. lib. ix.

§§ Serm. in nativit. Apostolorum.

so, by a passage out of Venantius Honorius* (or Honoratus) Clementianus Fortunatus, Bishop of Tours and Poitiers, an excellent poet and historian, who lived about the year of Grace 570, in the life of St. Martin, which he wrote in thankfulness for a great cure he wrought upon his eyes, and, speaking of St. Paul, saith

*Transit et oceanum, vel quâ facit insula portum
Quasque Britannus habet terras, atque ultima Thule.*

Neither is it altogether incredible that Saint Paul, who did undergo many perils by sea, might not escape one danger in passing from France to Britain, lying so near to each other, he preaching in France in the sixty-seventh year of Christ, Epiphanius† saith.

Others say,‡ that although St. Paul came not hither in person, yet by letters or otherwise he preached the gospel to Claudia Ruffina, a noble lady of Britain, learned in the Greek and Latin tongues, who, with divers

* De Vit. S. Mart. in fine. lib. iii.

† Lib. i. tom. 2.

‡ Volat.

other noble Britons, at Nero's command, were brought captive to Rome, and was wife to Pudens Rufus, a senator, who, with his whole family, were converted, and among them no doubt were some Britons, that accompanied so honourable a lady out of her own into a strange country, and at their return might propagate the gospel of Christ to their countrymen, wherein they had been instructed at Rome.

Concerning the coming of Joseph of Arimathea into this island, it is related by Baronius, out of a manuscript* in the Vatican library at Rome, that Joseph, being expelled Jerusalem, was, together with Lazarus, Mary Magdalen, Martha, and others, put into a boat or ship, without helm or tackling, and turned floating into the seas. They, by God's providence, were cast upon Marseilles in France, from whence he sailed into Britain, where, after he had laid some foundation of Christianity, he died.

* MS. Vatic. Baron. ad Ann. Chr. 35.

John Capgrave,* the historian, saith, that Joseph, with his son Joseph, and ten associates, sent by St. Philip the Apostle, travelled through this island in the time of Arviragus, and preached the Faith here boldly; and that the King gave them an island, first called Avalon, and afterward Inis Witrin, *i. e.* the land of Glass, to inhabit. 63.

Freculphus,† Bishop of Lyzeux, in Normandy, who lived about the year of Christ 840, saith, that Joseph was sent with twelve others by St. Philip the Apostle out of France into Britain, and that they seated themselves, by the King's permission, in an island called Avalon.‡ He gave them also twelve hides of land, to each an hide, which to this time retain the name of the twelve hides of Glastonbury; § and affirmeth, that in this island, Joseph, who died in the seventy-sixth year of Christ, and the rest built a church there, which King Henry the Second, in his charter to Glas-

* In Sanct. Brit. Catal.

† Tom. ii. lib. 2, cap. iv. ad. fol. 1539, Colon.

‡ Antiq. Brit. f. 3.

§ Camden in Somersetsh.

tonbury, mentioneth to be built by the disciples of our Lord. And Malmsbury,* in his book of Glastonbury, reporteth that it was founded by Joseph, who was buried there, saith Gildas.

That Simon Zelotes † came into Britain, preached the gospel, and was crucified, and buried here, divers others affirm; neither doth it any way oppose, or contradict the former relation, for it is not impossible, but probable, that Simon might be one of the twelve which came with Joseph, seeing there is no mention made of any of their names, which came with him, but of his sons only.

After this time, it appeareth not in what state religion stood in this land, till the time of King Lucius, who began his rule over the Britons, in the year one hundred and seventy. He, hearing of divers miracles wrought by the christians, and among the rest, of the plenty of water in time of distress and want thereof, as well as of the great

* Malmsb. in Vit. Aur. Ambr.

† Nic. lib. ii. cap. 40; lib. iii. cap. 1. Capgr. in Vita Sanct. Dorotheusia Synops.

Anno
174.

victory obtained for the Emperor Marcus,* at their prayers; emboldened also by the favour of the Emperor toward christians, and the conversion of many noble Romans; and lastly, being persuaded thereunto by Elvanus, who had been brought up at Glastonbury, and Medwinus,† both Britons, was willing to give ear to the preaching of the gospel; and, after he had been somewhat instructed by them in the rudiments of christianity, sent both of them to Eleutherius, who became Pope in the year one hundred and seventy-seven, to desire his furtherance to that, which they had so happily begun, praying him to send some learned divines, as well to confirm those who were initiated, as to convert others which remained in darkness and ignorance. Eleutherius ‡ hearing the pious request of Lucius, sent Fugatius, or Phaganus, and Damianus, or Dervianus, back with Elvanus and Medwinus, by whom Lucius was baptized.

* Euseb. Tertull.

† Capg. Hist. Landav.

‡ Malmsbury.

Anno

The false religion of the Druids, with their idols, were abolished. Heathen temples purged, and consecrated to God's true worship and service. In the places of twenty-eight Flamines, Bishops were consecrated, the three Archbishopricks whereof were founded in the chief cities of the three provinces, erected by the Romans, where Arch-flamines formerly were maintained,* viz. at London, the metropolis of Britannia prima; at York, the metropolis of Maxima Cesariensis; and at Caerlegion, in Wales, the chief city of Britannia secunda. From this time to the persecution of Dioclesian,† which was the tenth, and began in the year 302, and (though the last) yet the first which the Britons felt, Christianity prospered in this island, which was grown so strong and settled in the Faith, that in the persecution it yielded many glorious martyrs. For in the fourth year of it, Saint Alban, Amphibalus, Aaron, Julius, and many others, suffered for the truth of the gospel, insomuch that Christianity was, in a manner, rooted out of the land.

305.

* Leland.

† Foxe. Bede.

Anno

Upon the coming of Constantine the Great, the son of Helena, a British lady, to the empire, the Christian religion began to grow up again, and flourished in sincerity of the gospel till the beginning of the next century, at what time Pelagius, a Roman monk, born in little Britain, with his disciple Celestius, began to infest these northern parts of the world with his heresies. But after they and their heresies were condemned in the Councils of Carthage and Mela, Pope Celestine sent Palladius* into Scotland, and the French bishops, at the request of the Catholic English, sent Germanus,† Bishop of Auxerres, and Lupus, Bishop of Troyes in Champagne, into England, to beat down Pelagianism, which they happily suppressed.

306.

413.

429.

Here (by the way) we may observe, that the Scots and Irish, at that time one nation, were formerly converted also, and the Picts by Ninianus,‡ and a full conversion of that

* Prosp. Anast. Gildas. Polyd. Buchanan. August. Tom. Conc.

† Hunt. lib. iii. ‡ Beda, lib. iii. cap. 4.

Anno

part of the island was made by Columbanus, in the year 565.

458. This cloud being dispersed, true religion shone clearly again in the land, to the time of the usurping tyrant Vortigern, who slew Vodin^{us},* the archbishop of London, for reproving him that he had repudiated his wife unjustly, and married the daughter of Hengist, the pagan Saxon; for which act, and other sins of the land, “the vengeance of God came upon this nation,” saith Bede: For shortly after, three hundred of the nobles were treacherously slain, and Vortigern was taken prisoner by the Saxons; neither could he obtain his release, till he had granted Kent, Suffolk, and Norfolk to Hengist; and lastly, he was, together with his concubine, burnt in a castle besieged by Aurelius Ambrose. Neither was the wrath of God pacified in his fearful end, but continued; for he suffered the infidel Hengist, with his Saxons, who daily flocked to him, to lay the land almost desolate, and to share that which

* B. Godw. Bede, lib. ii. cap. 15. Polych. lib. v. †

they had so spoiled, erecting by degrees a Heptarchy* of princes of their own nation in it.

In which time, by the extremity of war, and the persecution of those idolatrous kings, true religion suffered so much, that Theanus, the Bishop of London, and Thaodiceus, or Tidiacus, Bishop of York, with some others, were forced to flee into Cornwall and Wales, where only the christian religion was professed until the coming of Austin, who found there, at his entrance, one archbishop, seven bishops, and a monastery at Bangor, with two thousand one hundred monks; of which Austin, and his arrival in this land, with the occasion thereof, we are now, by the order of time, to speak.†

The particulars of which story, by many relations out of Bede, Huntingdon, and others, are so notorious, that I may well omit divers circumstances of it, and tell you that Gregory, Archdeacon of Rome, afterwards Pope, seeing

* Foxe.

† Galf, lib. iv. cap. 12.

some well-favoured children of this nation to be sold in the market place of Rome, and understanding that they were English-born, and pagans, moved the then Pope that some might be sent to convert the nation, which he obtained not; but soon after, being himself preferred to the papacy, he sent Austin, and forty assistants with him, hither.*

They arrived in the Isle of Thanet in Kent, whence they sent to Ethelbert the king, who had married Bertha, a christian lady of the blood royal of France, and who had her church at Canterbury at that time, to give him notice that the cause of their coming was to instruct him and his people in that religion, by which they only could be saved. Ethelbert, having a christian lady to his queen, and salvation, by God's favour, being come near unto his house, admitted Austin and the rest to his presence; where, by giving them an honourable audience, and by their preaching to him the word of life, they so wrought with him at the first, that

* Beda, lib. i. cap. 23.

though, for divers reasons as he alleged, he could not assent to their religion at that time, he was content that they should preach within his dominions, and convert as many others as they could; and in the mean time he ministered to their necessities, giving them a mansion in Durobernia,* (Canterbury) the metropolis of his kingdom.

In a short time after, by God's assistance, and Austin's pains, the king, with ten thousand of his people, were converted, and baptized. 600.

Ethelbert assigned a place to Austin, to erect a Bishop's See, and allowed to him and his associates, large possessions, and honourable maintenance, and built an Abbey to St. Peter, and St. Paul, called afterward Saint Austin's, from his burial there.

Austin having so happily brought his work to this perfection, went into France, where he was consecrated Bishop by Eterius, Bishop of Arles; and at his return, although Pope Gregory had directed him to make York and

* In civitate Dourvernensi. Beda, lib. i. cap. 25. Malmsbury.

London metropolitan Sees, he fixed his seat at Canterbury, either because Kent was the chief province of England, or for the people's kind usage of him at his landing, or because London was out of Ethelbert's jurisdiction; which ever since hath continued the metropolis of this kingdom.

By degrees afterwards the other Saxon kings received the Faith also. Sebert, the East-Saxon, who lived about the year of Christ 600, was converted by Mellitus, Bishop of London; and Edilwach, the South Saxon, became a christian before his death, which happened in the year 615. Edwyn, of Northumberland, was converted by Paulinus, in the year 626. Kingils, the West Saxon, by Birinus, in the year 636. Erpenwald, the East Angle, being converted, was martyred by his subjects, in the year 635. And lastly, Peada, the Mercian, who ruled in the year 656, became a christian prince

After these petty princes of the Heptarchy were thus successively reduced to the Faith, religion so prospered, that in a Council at

Cliffe, or Hatfield,* the clergy received the Nicene Creed, and the four General Councils, viz. the Nicene Creed against Arius; that at Constantinople, against Macedonius; the Ephesian, against Nestorius; and that of Chalcedon, against Eutychus, Nestorius, and others: There being at that time twelve Bishopricks erected in the several provinces of this Hephtharchy.

Religion being thus established, the Popes 731. began to intrude, by causing more monasteries to be founded, depriving priests, and thrusting monks into their places, suffering the people to be led in darkness, and blind obedience, and the main scope at which they aimed, was to make England accomptant to their Exchequer; challenging those sums as their due, which formerly were but contributions of pious minded kings: which may appear, among other passages, by a letter written by Pope Gregory the third † (who came to the papacy in the year 731) to the bishops of England, at this

* Beda, lib. iv. cap. 17. Hunt, lib. iv.

† Antiq. Brit. Fox. Seld. Anal.

Anno

time sixteen or seventeen in number, about Peter-pence. The several sums of each diocese, far short of after reckonings, I have inserted, as they were paid in that Pope's time.

	£.	s.	d.		£.	s.	d.
London	16	10	0	Lincoln	42	0	0
Rochester ..	5	12	0	Chichester..	8	0	0
Norwich ..	21	10	0	Winchester .	17	6	8
Ely	5	0	0	Exeter	9	0	0
Worcester..	10	0	0	Coventry ..	10	0	0
Hereford ..	6	0	0	York	11	10	0
Bath	12	0	0	Canterbury .	0	0	0
Salisbury ..	17	0	0	Durham, 2, viz. Hagul-			
				steed and Lindasferne.			

And although the Popes, and their ministers, had a desire that this land should be kept in ignorance, and had for that purpose brought one Theodore, a Greek, out of Italy, into the Archbishopric of Canterbury, by whom they sent in the mass,* and Latin liturgy, to be read
749. in churches; yet in another Council in Cliffe,

* Foxe.

Cuthbert, the Archbishop, and the Clergy, considering with themselves how ignorant the people were grown, in points of Faith and Devotion, since the service was obtruded to them in an unknown tongue, decreed among other things,* that henceforth “THE LORD’S PRAYER AND CREED SHOULD BE READ AND TAUGHT IN THE ENGLISH TONGUE.”

In what state religion stood for many ages succeeding, historians mention not, but it is an established fact, that pious kings erected and endowed more Bishoprics and Cathedral Churches, and that they, their queens, princes, nobles, and others, not only founded many monasteries, and religious houses, but divers of them, as a thing reputed by them meritorious, entered into them, to sequester themselves from secular affairs, and to spend the remnant of their days in penitent devotion.

Besides, such was the blind zeal of these times, that the people conceived nothing to be

* Malmsbury, de gest. Pont. lib. i. fol. 197.

well done, without the Pope's approbation, nor the guilt of evil taken off, without his indulgence, and absolution; whereby they grew in such awe of his power, that, (the Apostolic See always being able to make good use of it) his commodity and command, became great within this land, insomuch that the Pope had great cause to boast,* that "England was a pleasant garden, and a well not to be drawn dry." But their insatiable covetousness, and tyrannous ambition, over those, who could have been contented in a *reasonable sort* to have suffered, caused them in the end to lose all, (both profit and command) which they had, and might, with any reasonable moderation, have kept it within this land.

And to say nothing but truth, their encroachments upon this land grew intolerable, by challenging, and giving Bishoprics, and other ecclesiastical dignities, by plenary power; and other while, by provisions; by sending their griping Legates into, and drawing causes out

* Mat. Paris, f. 683.

of the kingdom, to the consistory of Rome, to the unmeasurable charge of the subject.

Besides it was found upon examination, that by ANNATES, PALLS, PETER-PENCE, and other exactions, in the reign of King Henry the third, they drew yearly out of the land, sixty thousand marks.* And in the year 1532, it appeared that in few years, one hundred and sixty thousand pounds sterling, had gone to the Pope for investitures!! And indeed in the year 1252, the revenues of strangers, preferred by the See of Rome, amounted to seventy thousand marks. To this may be added, their tyrannical usurpation of jurisdiction over this land, as in excommunicating King John, interdicting the land, giving away his kingdom, abetting Archbishop Beckett against King Henry the second, excommunicating King Henry the Eighth, with divers imperious acts of those *servi servorum*, whereof our and other chronicles are full;

These abuses and heavy burdens, caused

* Wals. Ant. Brit. f. 326. Mat. Par. f. 632.

Anno

kings in several ages to clip the wings of their ambition, and to take such order, that in the end, they had no more desire to send their receivers hither, to return with empty bags.

For about the year 1240, Henry the third* commanded the Legate of Gregory the ninth to depart the land, having previously, in 1231, prohibited all farmers of benefices belonging to any Roman from paying any rent to them.

Edward the third, in the year 1343, made an act against Popish provisions. In the time of Richard the second,† in the year 1391, a Council at Westminster, not only forbad all appeals to the Pope, but adjudged him to have nought to do in England.

1533. And, to come to a period of his power and profit here, King Henry the eighth, being discontented with Pope Clement the seventh, and his Legates for delaying him in the cause of divorce from Queen Catherine, at one blow abolished all his authority in England; although in the year 1521 he had obtained of Leo the

* Mat. Par. f. 368. † Polyd. Virgil.

tenth, the title of DEFENDER OF THE FAITH, for maintaining the quarrel of the Papacy against Luther.

And not long after, (Cardinal Wolsey having 1524.
opened a gap to it by getting a dispensation from the said Pope Clement, to obtain forty lesser monasteries towards the building of two colleges, the one at Ipswich, and another at Oxford,) there followed the suppression of monasteries and religious houses, the yearly revenues of which amounted to above one hundred and sixty thousand pounds; first of 1536.
those under two hundred pounds value per annum, in the twenty-seventh year, next of 1540.
the rest, in the thirty-first year of the reign of King Henry the eighth. In the thirty-second year of the said king the Priory of St. John's was dissolved. Lastly, in his thirty- 1541.
seventh year, he had power to survey and 1546.
resume divers colleges, hospitals, and chantries. And those chantries and obits which were not suppressed in his time, were dissolved by his Son and successor, King Edward the sixth.

Upon the dissolution of all which monasteries in the year 1541, almost six thousand pounds per annum, were estated upon the Bishoprics of Westminster, Peterboro', Oxford, Chester, Bristol, and Gloucester, with some Deaneries and Prebends, which were then founded. Thus, the monasteries and religious houses sped no better than the Pope's jurisdiction and commodity.

But to go on with the story.* Time, and the Pope's ministers having by degrees, brought in divers abuses and innovations, both into the discipline of the church, and into the essential parts of religion over all parts of this Western Church, and in special, in the year 1517, the agents of the same head bringing in indulgencies, in an extraordinary manner into Germany, by which and his other taxes issued yearly thence three million florins; Hereupon Martin Luther set upon a church in Wittenburg divers propositions against them: and shortly after strongly opposed the Pope's supremacy,

* App. Ursp. Æn. Sylvius, Fab. Jov. Sleydan, &c.

purgatory, and other tenets of the Pontificials at Rome; who, although he were excommunicated by the Pope, proscribed by the Emperor, 1530. and vexed divers ways, yet persisted in defending the truth.

The Emperor setteth out an edict against the followers of his doctrine; divers princes protest against it, (upon which arose the name of PROTESTANTS) and after they had exhibited a confession of their faith, in a Diet at Augsburgh, in the Emperor's presence, composed by Melancthon, and called CONFESSIO AUGUSTANA, they entered a league at Smalcald; and most of them, and their successors have maintained it ever since, notwithstanding the Emperor's and Pope's opposition. Whose example was followed by the State of Geneva, and most of the Cantons of Helvetia.

In England also followed a Reformation of 1538. Religion,* but it was effected by degrees. For first King HENRY the Eighth, commanded the Bible to be read in the English tongue, yet

* Stowe.

Anno

lived not fully to reform other abuses crept into Religion. But in the year 1545 caused the SIX ARTICLES to be published, for opposing whereof, many good and religious people suffered, and more should, if he had not qualified them by Act of Parliament.

1547.

KING EDWARD the Sixth, upon his coming to the crown,* abolished as well the SIX ARTICLES as the MASS, reformed the abuses in religion, and caused the bishops, and other learned and godly men, to make that absolute Liturgy, which this church happily enjoyeth at this time.

Queen MARY succeeding, religion was changed, popish bishops, and the mass was restored; Protestants cruelly martyred; and the Pope's authority re-established. But this alteration, though too long for many innocent people, who suffered during her reign, continued not many years. For Queen ELIZABETH, being invested with the diadem, reduced religion to the same estate wherein her brother left it, (at which time Scotland also abolished Popery) and con-

* Foxe.

stantly maintained it during her reign, notwithstanding all the machinations of the Pope, and his ministers, against her life and state; as hath her two most royal and religious successors, King JAMES of blessed memory, and King CHARLES, our most gracious Sovereign, in the purity of the primitive church.

And having thus briefly taken a view, when Christianity was planted in this island: how it increased; when abuses crept into it; and how true religion hath been re-established in our church; it will not be amiss to see at what time, and when the Archbishops and Bishops had their Sees founded; how the number of them was augmented; when and whither they were upon occasions translated; and lastly, when they came to be settled in the several cities where they now remain.*

* Many circumstances of this History, especially of the earlier portions of it, relating to King Lucius, and the first settlement of the Church in Great Britain, are by some later authors thought to be inconsistent with the testimony of the ancient writers. I have slightly alluded to this subject in the Preliminary Remarks, but do not think it of sufficient consequence to enter more fully upon it, as no important

results are deduced from the history of that period, and the author has on all occasions stated the authority from whence his information is drawn. Independent of which, the collateral testimony of such men as Archbishop Usher, Bishop Stillingfleet, and Mr. Collier, must carry conviction with it, at least in most cases; and we may, therefore, fairly conclude that this short abstract of Church History, is in every material point authentic.

S. I.

THE TIME WHEN, AND PLACES WHERE
THE
ARCHBISHOPRICS AND BISHOPRICS
OF
ENGLAND AND WALES
WERE FOUNDED.

IT hath been formerly related, that, upon the conversion of LUCIUS, soon after the year of grace 170, the idolatrous superstitions of the Druids, together with their Arch-flamines and Flamines, in number twenty-eight, were abolished, and that Archbishops and Bishops were ordained in their stead. Now we are to enquire where their Sees were erected.

For the Metropolitans, it is evident that one was founded at LONDON;* another at YORK; and a third at CAERLEGION in Wales, which is said to be CAERLEON upon Uske, formerly called Isca, in Monmouthshire. The other

* Malmsbury, Antiq. Brit. B. Godwin.

Anno

Bishops, purposely avoiding eminent cities, planted themselves in more solitary places, as desirous to live privately, whereby they might with more security and quiet betake themselves to their meditations and devotions; where they continued not long after the year 450: for the Saxon kings not only encroached upon the land, but by persecuting the worshippers of the true God, forced the English bishops to forsake their Sees, and to flee into Cornwall and Wales.

And although AUSTIN, at his coming, found, as is said, one Archbishop and seven Bishops in this island, yet neither the particular names, nor the place of their residence appearing, the safest course, both for the one and the other, is to begin from the time of his entrance;

596.

when, by the favour and CANTERBURY. bounty of ETHELBERT, King of Kent, upon the reasons before alleged, though contrary to the directions of Pope GREGORY, he fixed his See at CANTERBURY, where the Archbishops have by a continual series, or succession, continued as Metropolitans of all England.

Anno

LONDON. LONDON, to whose jurisdiction the greatest part of England was subject in the time of King LUCIUS, had an Archbishop in the reign of the said king, called THEANUS,* who, with the help of CYRAN, the king's chief butler, built St. Peter's Church in Cornhill, which was the Cathedral of the Diocese, till the building of St. Paul's Church by King ETHELBERT.† The next Archbishop mentioned is ELVANUS, who built a Library adjoining to the church. After him, ten Archbishops more, the last of whom was RESTITUTUS, who was at a Council at Arles; then GUITELINUS, 350. who prevailed with ALDROENUS, King of Little Britain, or Armorica, to send his brother CONSTANTINE, to repress the incursions of the Scots and Picts, who had overrun the land; then FASTIDIUS, mentioned by GENNADIUS; VODINUS, slain by VORTIGERN, as related above; and lastly, THEANUS, who was one of those Bishops who to avoid the fury of the Saxons, fled into Cornwall and Wales. By which it appeareth, 605.

* Antiq. Brit. fr. 11.

† Ibid. B. Godw.

Anno

that the dignity of an Archbishop continued in this See nine score years and odd; and by reason of the Saxon persecution stood void till that, ten years after the coming of AUSTIN, MELLITUS was consecrated Bishop of that See, where it hath continued ever since.

This Church, as Bishop GODWINCHESTER.

WIN saith, out of an old MS. was built by King LUCIUS, about the year 180, and dedicated nine years after by FAGANUS and DAMIANUS; and ruined with the christian professors in it about the year 289. It was re-edified twenty years after, and dedicated to the memory of AMPHIBALUS. Profaned 519. it was again by ARDIC, first king of the West Saxons, and made a temple of Dagon. But, how true soever this relation be, it is certain that BIRINUS, being sent by HONORIUS into England, and made Bishop by ASTERIUS,* Bishop of Genoa, converted KINGILS, the king, 635. and the province of the West Saxons; and

* Malmsb. lib. ii.

Anno

being made Bishop thereof,
DORCHESTER erected his See at **DORCHES-**
TER, in Oxfordshire.

The king and bishop dying, **KENWALKE**,*
 son of **KINGILS**, converted, and restored to his
 kingdom, from which he had been expelled by
PENDA, the Mercian, for repudiating his sister,
 sent into Ireland for one **AGILBERT**, a French-
 man, famous for his preaching, and made him
 Bishop of Dorchester. But not long after, 650.

because he spoke no good English, or because
WINA offered fair for that Bishopric, as he did
 after for London, the king caused **WINA** to be 660.
 consecrated in France: and at his return, took

a part from the bishopric,
WINCHESTER. which he assigned to **WINA**,
 and gave him Winchester for his seat; which
 church, begun by his father, he finished, and
 increased the revenues thereof.

AGILBERT, displeased hereat, departed into
 France, and **WINA** governed the whole pro-
 vince; but not long, for the king upon a dis-

* Bede, Malmsb. Fast. Episcop.

Anno

pleasure expelled him, and he went to WULPHERE, king of Mercia, of whom he bought the Bishopric of London. AGILBERT, being made Bishop of Paris, refused to return to his See at the king's request, but sent his kinsman LUTHERIUS, or ELEUTHERIUS, who was consecrated by Archbishop THEODORE.

705.

After the death of him, SHERBOURNE.

and his successor HEDDA, INA, king of the West Saxons, divided the province again into two Bishoprics. One whereof, viz. Sherbourne, he gave to ADELIN,* his brother's Son; and the other, Winchester to DANIEL,† whose successors have continued their See at Winchester without interruption.

After ADELIN, Bishop of Sherbourne, succeeded eleven Bishops, who had jurisdiction over Dorsetshire, Somersetshire, Wiltshire, Devonshire, and Cornwall, unto the year 899, when the See became void by reason of the incursion of the Danes, till the year 905; and

* Capgrave.

† Malmsb. Fast. Episcop.

at that time King EDWARD the Elder, divided this Bishopric into four more, viz. One at

Wilton, or Sunning, whose See
1. WILTON.

was at Ramesberry, ETHELSTAN being the first Bishop.* This Bishopric was afterwards united to Sherbourne, by HERMAN 1045. the Bishop, who also, upon King William's command that Bishoprics should be removed to eminent cities, translated them SALISBURY. both to Salisbury,† where the See still continueth.

At Crediton, or Kirton, in
2. CREDITON. Devonshire, EALDULFE being the first Bishop. This Bishopric was, in the time of LIVING,‡ the Bishop, EDWARD the 1042. Confessor reigning, united with that of Corn-

wall. Which Bishopric of
3. ST. PETROCKS. Cornwall, had the See first
ST. GERMAN. at St. Petrocks in Bodmin, and then at St. Germans, ATHELSTAN§ being first Bishop thereof. After eleven Bishops there, it was united to Crediton by Bishop 1042.

* Malmsbury.

† Fasti. Episcop.

‡ Fasti Episcop. Malmsb.

§ Bp. Godwin.

Anno

1046. LIVING, and shortly afterwards LEOFRIC,* the Bishop, removed his See to Exeter, EXETER. where ever since the Bishops have kept it without interruption.

At Wells, ÆTHELME sitting first
4. BATH. there. In the time of King
WELLS.

WILLIAM RUFUS, JOHN DE VIL-
LULA, the Bishop, being a physician, translated his See to Bath, for the commodity of the *Baths*, and in process of time they were united, so that the Bishop of this See is called Bishop of Bath and Wells.

WILFRID, Archbishop of York, SELSEY. being expelled his See by EGFRID,

678. king of Northumberland, went to EDILWALK,†
king of the South Saxons, (who by the per-
suasion of WULFER, king of Mercia, had been
newly converted) and preaching the gospel
681. there, had the Isle of Selsey given to him,
where he erected his See. After WILFRID's
687. return to York, the See was governed in the
vacancy by the Bishops of Winchester.

* Fasti: Episcop. † Malmsb. Camden in Sussex.

Anno
711.

Thirty years after, one EADBERT* was placed in it; and he and his successors kept there residence there, till STIGAND, the Bishop, 1070.

removed the See to Chichester, CHICHESTER. where it still continueth.†

SIGEBERT the *Little*, king of the East Angles, who came to that kingdom in the DUNWICH.

year 636, and two years after resigned it for a cowl, erected a See in his province, over which he appointed FELIX‡ the first Bishop. He was a Burgundian, and erected his See at Dunwich in Suffolk; or, 671.

as Malmsbury and Camden say, at Soham, abutting on the Isle of Ely; whose third successor BISUS, being aged and infirm, divided it into two Bishoprics, one at ELMHAM.

Dunwich, and the other at Elmham; and thus it continued till after the death of WILRED, who became bishop in the year 824, at which time the See began to be vacant, and stood void above one hundred years, till that ADULFE,§ being placed there by EDWY, 955.

* Fast. Episcop.

† Malmsb. Bp. Godwin.

‡ Malmsb. Camden.

§ Fasti. Episcop. Malmsb.

Anno

king of the East Angles, united both the Bishoprics again, keeping the See at Elmham.

HERFAST, the Bishop in the time of WILLIAM

the First, translated the See to THETFORD.

SITOMAGUS, now Thetford; and NORWICH.

lastly, HEREBERT, the next incumbent but one, in the time of WILLIAM RUFUS, removed it to Norwich, where it continueth.

Oswy, king of Northumber- LICHFIELD.

656.

land, having subdued PENDA, king of Mercia, and united that kingdom to his own, yet granted it as tributary to PEADA, son of PENDA, with his daughter, and erected a Bishopric at Lichfield, and made DUINA, or DIUMA, the first Bishop there; whose successor held the jurisdiction of all that province, till that SEXULFE, the Bishop, divided it into two: one at Lichfield, the other at

678.

Lindis, Lindesey, or Sidna-

692.

SIDNACESTER. cester. In the time of HEAD-

722.

DA, the next successor, out of that which

remained of Lichfield, the Bi- LEICESTER.

shopric of Leicester was taken,

and given to WILFRID, upon his second expulsion from York.*

But this was reassumed soon after to Lichfield, saith Bishop GODWIN, though the composer of the FASTI REGUM ET EPISCOPORUM saith that it continued a Bishopric till the year 873, CEOLRED being consecrated there that year.

In the year 733, the province DORCHESTER.

was divided again, into Lichfield, and Sidnacester, or Dorchester. One 790. Bishop of Lichfield, ALDULFE, was made Archbishop at OFFA's suit, under whom were the Bishops of Winchester, Hereford, Leicester, Sidnacester, Elmham, and Dunwich; but though Matthew of Westminster, and none else, name one HUMBERT, to be Archbishop after him, ALDULFE was the first and last Archbishop there.

PETER, who was Bishop there only one year, 1067.

removed the See to Chester, and 1095. CHESTER.

his next successor to Coventry, COVENTRY.

since which time it has been

* Bp. Godwin, Fasti. Episcop.

Anno

united to Lichfield, and the Bishops thereof are styled Bishops of Coventry and Lichfield to this time.

Lindis, or Sidnacester, continued a Bishopric till the year 786, when EADULFE was the eighth Bishop there; after whose death it was either united to some other, or was void for

872. a long period, till BRIGHTRED was elected Bishop thereof: after whom no mention is

951. made of any Bishop there till that LEOVINE was elected, who united Leicester and Sidnacester, and removed the See to Dorchester,

1070. from whence REMIGIUS DE FISLINCOLN. CAMP, translated it to Lincoln, where it now continueth.*

ETHELDRED, king of Mercia, while SEXULPH,† was Bishop over the whole province, for the greatness of the jurisdiction, erected divers Bishoprics

680. out of it, and amongst others, that of Worcester, and appointed one BOSELUS to be the first Bishop thereof, since which time the succession has never been interrupted.

* Fast. Episcop. † Fast. Episcop.

The same year that Worcester
HEREFORD.

was raised to the title of a
Bishopric, Hereford also was honoured with
a like dignity, whose first Bishop was PUTTA.
The successors of whom have kept their See
there ever since, without alteration of the
place.

The Church of Ely was first built by 607.
ELY.

ETHELBERT, king of Kent, and re-
edified by **ETHELREDA**,* called St. **AUDRY.** 677.

She was wife to **TOMBRET**, prince of the South
Girvises, who gave it to her for a dowry. She
afterwards married **EGFRID**, king of Northum-
berland, whom she left, and became abbess of
it. In the year 890, it was destroyed by
INGUAR and **HUBBA**, the Danes. Eighty years
after which, **ETHELWALD**, Bishop of Winches-
ter, having bought the isle of King **EDGAR**, 970.
thrust out the secular priests, and made it a
monastery. **RICHARD**, the abbot, son to Earl
GISLEBERT, being rich, and disclaiming to be
under the jurisdiction of the Bishop of Lin-

* Bp. Godwin, Camden in Cantab.

Anno

coln, obtained permission of the Pope, and
 1109. King HENRY the first, to erect the monastery
 into a Bishopric; and in lieu of the jurisdiction
 of Cambridgeshire taken from the diocese of
 Lincoln; Spaldwic, Biglesworth, and Buckden
 were given to the bishop from the possession
 of Ely. But this RICHARD* died before he
 could be consecrated, and HERVEUS, the first
 Bishop of Bangor, being expelled that Bishop-
 ric, was made the first Bishop of this See.

Rofcestria, so called of a
 ROCHESTER.

prince named RoF, saith Hun-
 tingdon,† or Rochester, formerly called by
 divers names as Durobrus, Durobriva, Duro-
 provæ, or Durobrovæ, was erected into a
 606. Bishopric by ETHELBERT, king of Kent, who
 built a church there, placing one JUSTUS, a
 Roman, the first Bishop there. This church
 677. was levelled to the ground, by ETHELDRED,
 king of Mercia, in his wars in Kent; but about
 1080. four centuries afterwards was re-edified by
 GUNDULPHUS, the Bishop, who expelled the

* Camden.

† Huntingd. lib. iii. f. 324.

secular priests, and placed monks in their stead. Upon suppression of the monasteries, these were displaced, and a Dean and six Prebendaries were constituted there.*

The Bishopric of Osney, founded
OSNEY.

OXFORD. by King HENRY the eighth upon the 1541.

suppression of the monasteries, was afterwards removed by him to Oxford, called 1546.

in ancient time Bellositum Dobunorum, and settled in the Cardinal's College there; which Cardinal WOLSEY leaving imperfect, the king named, as if it had been of his own foundation.†

It formerly was a monastery erected by DIDAN, 1122.
prince of that country,‡ father to FRIDESWIDE,
the first abbess.

The occasion of the foundation of it, you may read in Malmsbury and others. It was burnt, with divers Danes in it, by King Etheldred, and by him repaired. Upon the coming in of the Normans, it was given to the Abbot of Abingdon,§ who expelled the secular canons,

* Bede. Camden.

† Bp. Godwin.

‡ Malmsb.

§ Twyne.

Anno

and placed monks in it. The canons however again obtained possession of it, and King
 1524. HENRY the first gave it to one GUIMUND, who turned out the secular canons, and supplied it with regular, whereof he became Prior.* In which state it stood till Cardinal Wolsey had license to convert it into a College, which he lived not to perfect; but King HENRY erected it into a Bishopric, making ROBERT KING, Abbot of Osney, the first Bishop, giving him a jurisdiction out of the diocese of Lincoln.

In this city, formerly called
 GLOUCESTER. Glevum, by the Britons Caer

700. Glow, the fair city, OSRIC, king of Northumberland, by the permission of ETHELRED, king of Mercia,† erected a nunnery, where three queens successively were abbesses. It was
 1060. destroyed by the Danes,‡ repaired and stocked with monks by ALDRED, archbishop of York, who built the church. Upon the dissolution of
 1541. the monasteries, it was made a Cathedral by King HENRY the eighth, who placed JOHN

* Lib. Frides.

† Camden.

‡ Bp. Godwin.

Anno

WAKEMAN, abbot of Tewkesbury, first Bishop there.

This city, situate in
PETERBOROUGH.

Northamptonshire, was formerly called Medhampstead: In it, PEA-
DA,* son to PENDA, king of Mercia, began the foundation of a monastery, but lived not to finish it, being slain by the treason of his wife, daughter to OSWY, king of Northumberland. 659.

WULFHERE,† his brother, succeeding, and being converted, in token of his penance for martyring his two sons for christianity, finished it, with the help of his brother ETHELRED, and his sisters KENEBURG and KENESWITH, and dedicated a church there to the honor of St. PETER, from which it hath the name of Peter-borough. The Danes afterwards spoiled it; and it lay desolate till ETHELWOLD,‡ bishop of Winchester, for the advancement of monks, to whom he was extraordinarily affected, repaired it; being assisted by King EDGAR, and ADULPHUS, the king's chancellor, who, for 970.

* Camden.

† Malmsb. Camden.

‡ Ibid.

Anno

grief that he and his wife had in their sleep overlaid their only son, bestowed all his estate on it, and became abbot thereof. It flourished in this manner till King HENRY the eighth*
 1541. turned out the monks, and erected it into a Bishopric, and founded a Dean and six Prebendaries there. JOHN CHAMBERS was the first Bishop, Northamptonshire and Rutlandshire being taken out of the Lincoln diocese for his jurisdiction.

In this city, ROBERT FITZHARD-
 BRISTOL. ING,† descended of the blood royal of Denmark, and sometime Mayor or Alderman of it, founded a Monastery to St. Augustine, with the assistance of King HENRY the second, with whom he was gracious, and placed Canons regular there. King HENRY
 1542. the eighth converted it into a Bishop's See, a Deanery, and six Prebends, PAUL BUSH being the first Bishop there.

In the place where this
 WESTMINSTER. Church stands was a temple

* Bp. Godwin.

† Camden in Somerset. Bp. Godwin.

dedicated to Apollo, which, in the time of ANTONINUS PIUS, was overthrown by an earthquake;* of the ruins whereof SEBERT, king of the East Saxons, built a church, which he dedicated to the honor of St. PETER. It was spoiled by the Danes, and repaired by DUNSTAN, the Archbishop, who placed some monks there. King EDWARD the CONFESSOR built it anew, and 1061. largely endowed it. King HENRY † the third began to alter the fabric, into that form it now 1224. hath, which cost a labour of fifty years. It was finished in the year 1274; and afterwards enlarged by the abbots.

King HENRY the seventh built the fair chapel there which beareth his name; and his successor, having expelled the monks, first established a Dean and Prebendaries there; then a Bishop, THOMAS THURLBY, being, however the only one who held that dignity. Queen MARY restored an Abbot to it, and Queen ELIZABETH, by Act of Parliament, made it a Collegiate Church, consisting of a Dean,

* Sulcard.

† Camden in Middlesex.

Anno

twelve Prebendaries, twelve Almsmen, and forty Scholars.

This Bishopric, as is probable, ST. DAVIDS.

- was erected out of one of those
 180. which were founded in the time of King LUCIUS, when the Archbishopric was settled at Caerleon upon Uske, whereof, in the time of
 466. AURNELIUS AMBROSE, DUBRITIUS was Archbishop, who sitting at Landaff, for his integrity, became Archbishop of all Wales. He being
 519. old, resigned to his disciple DAVID,* uncle to King ARTHUR, by whose consent he removed the See to Menevia, from which place it still retaineth the name of Episcopus Menevensis, which town was afterwards called Twy Devi, or St. Davids, after him.

He continued Bishop sixty-five years,† and had, saith Camden and others, seven bishops suffragans under him, viz. Exeter, Bath, Hereford, Landaff, Bangor, St. Asaph, and Ferns in Ireland; or, according to Hoveden, Landaff,

* Camden. Bale ex Leland. Bp. Godwin.

† Histor. Eccl. Menev. Hoveden.

Bangor, St. Asaph, Worcester, Hereford, Chester, and Paterne, or Llan Paderne Vaur, in Cardiganshire. SAMPSON, a succeeding bishop, upon a great plague or jaundice raging in Wales, went to Dola in Little Britain, or Armorica, and carried the pall with him, whereby St. Davids lost the dignity of an archbishop. And in the time of King HENRY the first,* both that See, and the rest in Wales, became subject to the Archbishop of Canterbury. The Cathedral Church is dedicated to the honor of St. ANDREW and St. DAVID.

This See was founded, as it is LANDAFF. said, by King LUCIUS, DUBRI- 180. TIUS, the archbishop of Wales, sitting here, whose successor DAVID removed the See to Menevia, and one TELIAN was the next Bishop there.† The city is situated in Glamorganshire, and the Cathedral Church was dedicated to the memory of TELIAN.

This city is seated seven miles BANGOR. from Caernarvon, in whose shire it

* Camden.

† Camden. Bp. Godwin.

Anno

- stands, and is called Bangor Vaur,* to distinguish it from that in Flintshire, called Bangor Monachorum, where the great monastery was founded, of which Bede and others speak. The first Bishop hereof, though questionless the See be of greater antiquity, was HERVEUS,†
1109. who, in the time of King HENRY the first, became the first Bishop of Ely, as is already said. The Cathedral Church was dedicated to the honour of one DANIEL, supposed to be a former bishop there. It was spoiled by OWEN GLENDOWER-DWY,‡ in his rebellion against
1400. HENRY the fourth, which began with his reign; and though it was repaired by HENRY
1496. DEANE, who was Bishop here, yet it lost much of the pristine beauty thereof.

560. ST. ASAPH. Stories report that, in the reign of AURELIUS CONANUS, nephew to ARTHUR; KENTIGERNE,§ son to the daughter of LOTH, king of the Picts, Bishop of Glasgow in Scotland, being expelled by the people,

* Camden.

† Malmsbury.

‡ Camden.

§ Camden ex Capgrave.

came into Wales, and founded a monastery between the rivers Elwyd and Elwy; and after he had built a church, not without opposition, placed six hundred monks in the monastery, part to follow husbandry, and part to holy offices. About the year 583, MALGO CONANUS, who came to rule over Britain two years before, erected the church into a Cathedral, making KENTIGERNE the first Bishop, calling him Episcopus Lanelwensis, Elguensis, or Elvensis,* from the rivers which run by it. He being recalled to his former Bishopric, resigned to his disciple ASAPH, from whom this See had the name afterward.

This Archbishopric was founded
YORK. after the conversion of King LUCIUS, 180.
who placed one SAMPSON in the See. After
him, mention is made of TAURUS, appointed to
the See by CONSTANTIUS CHLORUS, who then 433.
ruled. Next of PYRANNUS, by King ARTHUR 517.
when he came to the crown. And lastly of
TADIACUS, who, in the time of the Saxon per-

verged, as Bishop thereof, all the north part
which had formerly been the Bishopric of
* Bp. Godwin.

Anno

secution, fled with the Archbishop of London into Cornwall or Wales.

After the Saxons had founded their Heptarchy, and that Kent, the East and South Saxons were converted to the Faith,* it came to pass, that EDWYN, king of Northumberland, desired EDILBURG, the daughter of EADBALD, king of Kent, a christian lady, to wife. She refused to marry him, except he would be converted also. Yet, upon promise that she and those who attended her, should have free exercise of their religion, and giving some hopes of his own conversion, she yielded. Upon her departure from Kent, PAULINUS was consecrated Archbishop
 625. of York, by JUSTUS, Archbishop of Canterbury, and sent with her; by whose means EDWYN
 .081
 632. was converted. He being slain by PENDA, king of Mercia, PAULINUS returned with the
 .884
 .713
 queen into Kent, and became Bishop of Rochester; after whose departure, the See became void for thirty-two years, during which time, and the troubles of WILFRID, who was ap-

* Bede, Malmsbury.

Ann.

pointed Archbishop of York by EGFRID, king of Northumberland, which troubles lasted twenty-one years more, the See was governed by the Bishops of Landisferne. 690

Under this Archbishop's jurisdiction, formerly were all the north part of England, and the Bishops of Scotland; but upon an erection of an Archbishopric at St. Andrews, in the time of GEORGE NEVIL, Archbishop of York, the Bishoprics of Scotland were taken from the jurisdiction of York, and added to the Archbishopric. And after a long contention between the Archbishops of Canterbury and York for the Primacy, a council held in England adjudged it to Canterbury. 1474.

Three years after, the Arch-
DURHAM. bishopric of York becoming void by the absence of PAULINUS, OSWALD, newly invested in the kingdom of Northumberland, procured one AIDANUS to come out of Scotland to instruct the people. He seated himself in Lindasferne, or Holy Island, and governed, as Bishop thereof, all the north part, which had formerly been under the jurisdiction 6. 5

Anno

of PAULINUS, seventeen years. After him succeeded FINANUS, COLMAN, and TUDA, who
 665. dying of the plague, the See of Lindasferne was void for the space of thirteen years; after which, CEDDA and WILFRED, Archbishops of York, governed all those parts again, till THEODORE, Archbishop of Canterbury, envying WILFRID's greatness, persuaded King EGFRID to divide the northern jurisdiction into four Bishoprics: * the first at York, the second at Lindasferne, the third at Hagulstad, or Hexham; these in England; and the fourth at Whitherne, or Candida Casa, among the Picts. WILFRID, being overborne, leaveth his Archbishopric, and BOSA was placed at York; EATA at Lindasferne; and TUMBERT at Hagulstad. †
 687. Some years after WILFRID returned, and found TUMBERT dead, as well as EATA, (who had changed Lindasferne, with CUTHBERT, for Hagulstad,) and JOHN sitting there; BOSA and JOHN were forthwith expelled, by which, and the death or resignation rather of CUTHBERT,

* Malmsb. Fasti Episcop.

† Lib. Dunelm.

he in one year re-obtained all the jurisdiction. But three years after, upon the king's displeasure, WILFRID was forced to leave all again, and EADBERT in the mean time was preferred to Lindasferne, and BOSA and JOHN upon his departure were restored. 691.

After ten years, OSWALD, coming to the kingdom, restored WILFRED to Hagulstad, EADFRID being dead, where he also died four years after.

At Hexham, or Hagulstad, the See stood above one hundred years after, till, in the time of TIDFERT,* or THIFFRIDID, the thirteenth Bishop, the Danes spoiled his See, and it ended: Hexham being in Malmsbury's time a poor village, and then, as now, belonging to the Archbishop of York.

At Lindasferne the See continued to the time of EARDULFE, the fifteenth Bishop, who shortly after his consecration removed his See to Chester upon the Street; and ALDHUNU, the eighth Bishop after him, after tossing his monks about 854. 990.

* Malmsbury.

Anno

994. for some time from place to place, finally settled his See at Durham, where it hath ever since remained.*

This city is situated in Northum-CARLISLE.

berland, and was called by the Romans Lug-vallum, Luguballium, or Lugalialia; by the Saxons, Luel; and by Nennius, Caer-Lualid.† It was in the Romans' time a beautiful city; and afterwards for a long time, notwithstanding the inroads of the Scots and Picts, retained much of its pristine beauty.

685 EGFRID, the last year of his reign, gave it to St. CUTHBERT, Bishop of Lindasferne, with fifteen miles about it, at which time it was walled.‡ The Danes afterward ruined it; in which state it remained till WILLIAM RUFUS, about two hundred years after, re-edified it, and erected a castle there, planting it with Dutch people, whom he removed soon after into Wales, and sent southern English in their room.§ King Henry the first, by the procure-

* Bp. Godwin. Camden. † Ibid.

‡ Lib. Dunelm.

§ Bp. Godwin, Camd. in Cumberland.

Anno

1113.

ment of THURSTAN, Archbishop of York, of a college of canons regular, erected it into an episcopal See, and made ADELWALD, the Prior, first Bishop thereof; to whom he gave the jurisdiction of Cumberland, Westmorland, Teviot-dale, and Alvedale, which the Archdeacons of Richmond had encroached upon, and gained from the Bishops of Lindasferne.

This city was called by Ptolemy, CHESTER.

Deunana, and by the Britons, Caerlegion, and Caerleon Vaur.* In it, LEOFRIC,

Earl of Chester, began to build a church, and dedicated it to ST. WEREBERG. HUGH LUPUS,

who was created the first hereditary Earl, and Palatine of Chester, by WILLIAM the CON-

QUEROR, repaired it, and filled it with monks. 1075.

PETER, Bishop of Litchfield, made it his See; from whence it was removed to Coventry.

King HENRY the eighth restored it to a 1541.

Bishopric, and made JOHN BIRD, Bishop of Bangor, first Bishop thereof, giving Cheshire, Lancashire, and Richmond to him for juris-

* Camden.

Anno

1111 diction, and appointing it to be one of the Bishoprics under the province of York.*

It may not be improper to add to SODOR. the above account of the English MAN.

1111 Bishoprics by Henry Isaacson, a short sketch of the Bishopric of Sodor and Man, forming, as it now does, a portion of the province of York. The Isle of Man was converted to the christian faith by St. Patrick, at 440. which time the Bishopric of Man was erected; ST. GERMAN, to whose name and memory the cathedral is dedicated, being the first Bishop of Man, who, with his successors, had this island only for his diocese, till the Norwegians had conquered the Western Isles, and soon after, Man, which was about the beginning of the eleventh century. It was about that time, 1111 that the Insulæ Sodorenses, being thirty-two, (so called from the Bishopric of Sodor, erected in one of them, namely, the Isle of Ily) were united to Man, and from that time the Bishops

* Bp. Godwin.

of the united Sees were stiled Sodor and Man, and sometimes, Man et Insularum; and they had the Archbishop of Drontheim, stiled Nidorensis, for their metropolitan; and this continued till the island was finally annexed to the crown of England, when Man had its own Bishops again, who stiled themselves variously, sometimes Bishops of Man only, sometimes Sodor and Man, and sometimes Sodor de Man; giving the name of Sodor to a little isle, lying within a musket-shot of the main land, called by the Norwegians Holm, and by the inhabitants Peel,* in which stands the Cathedral; for in these express words, in an instrument yet extant, THOMAS Earl of Derby, 1505. and Lord of Man, confirms to HUAN HESKETH, Bishop of Sodor, all the lands, &c. anciently belonging to the Bishops of Man, namely, Ecclesiam Cathedralem Sancti Germani in Holm, Sodor vel Pele vocatum, Ecclesiamque

* Waldron, in his History of Man, says, "The Bishops of Man do not take their title of Sodor from the island so called, but from the Church at Peel, called Ecclesia Sodorensis, dedicated to our Saviour, Σωτηρ.—p. 6. ed. 1744.

Anno

Sancti Patricii ibidem, et locum præfatum in quo præfatæ ecclesiæ sitæ sunt. This Cathedral was built by SIMON, Bishop of Sodor, who
 1245. died and was buried there.

The diocese was annexed to the Metropolitcal See of York, at the same time with Chester, by an Act of Parliament of the thirty-third of HENRY the eighth; confirmed by another of the eighth of JAMES the first.* The island has been called indifferently Mona,† Monœda,‡ and Monabia.§

In former times, many of these Bishops had their Suffragans, who were also consecrated as other Bishops were. These, in the absence of the Bishops, either upon embassies, or otherwise, or in the multiplicity of the business of the Bishops, did supply their places in matter of orders, but not of jurisdiction. The Bishops with their Suffragans, and places where they sat, are these which follow:—

* Bishop Wilson's History of the Isle of Man. See his Works, vol. i. p. 484.

† Caesar.

‡ Ptolemy.

§ Pliny.

BISHOPS.

SUFFRAGANS.

Canterbury Dover.

York { Nottingham.
Hull.

London Colchester.

Durham Berwick.

Lincoln { Bedford.

Leicester.

Grantham.

Huntingdon.

Norwich { Thetford.

Ipswich.

Shaftsbury.

Melton.

Salisbury { Marlborough,
or Marleworbe.

Bath and Wells Taunton.

Hereford Bridgnorth.

Lichfield Shrewsbury.

Ely Cambridge.

Exeter St. Germans.

Carlisle Penrith.

Gloucester Gloucester.

123
SCHOOL-ENGLAND AND WALES.
BISHOPS.
Dover.
IMPRIMATUR.

Recensui hoc opus—Magistri Hen. Isaacsoni
—cui titulus est, A briefe View of the Planta-
tion and Increase of Christian Religion within
the Isle of Great Britaigne, &c. in qua nihil
reperio fidei Christianæ, aut historiæ Eccle-
siasticæ contrarium, quo minus cum utilitate
publica imprimatur, modo intra tres menses
proxime sequentes typis mandetur.

GULIELMUS BRAY,

Reverendissimo Patri Domino
Episcopo Londinensi Capel-
lanus Domesticus.

Ex ædibus Londinensibus

6^{to} die Mensis Januarii 1632.

Exeter St. Germans.
Carlisle Penrith.
Gloucester Gloucester.
Bly Cambridge.
Richfield
Hereford
Bath and Wells Taunton.
Bristol
London
York
K 2

TO
HIS MOST SACRED MAJESTY,
CHARLES,
BY THE GRACE OF GOD KING OF GREAT BRITAIN,
FRANCE, AND IRELAND, DEFENDER
OF THE FAITH, &c.

Most Royal and Gracious Sovereign,

That many, who attain to so great a happiness by the eminence of their own worth, or are emboldened thereto by a special relation to your Majesty's service, should present their labours to your most judicious eye, may seem no less excusable, than usual. But that one, who, as well for want of sufficiency in himself, as dependency on your Highness, (unless in the common reference of the meanest subject,) can plead nor merit to challenge, nor favour to presume acceptance, should yet thus boldly intrude into your Majesty's most sacred pre-

sence, cannot but savour of a too presumptuous arrogance. Nor can I plead any thing in confidence to avoid this just aspersion, but that which is indeed the best of pleas, the constant and royal nobleness of your Highness' most gracious disposition; which only is that, which giveth a strong encouragement to this ambitious presentation.

The inventors of manufactures, works, and arts, of all times, with a happy success answerable to the humility of their desires, have usually had recourse to the head for support and protection: This, under your royal correction, I conceive to be a work, if not newly invented, yet now first transferred into your Majesty's dominions. A work of the like nature, though not of the same form, variety, or extent, was presented by a stranger to your Majesty's most Royal Father, in another language: This is a native of your own, and the first that ever spake the language of this country, so perfectly and fully, if I be not deceived, Be pleased therefore, I most humbly beseech your Majesty, of your accustomed clemency

and goodness, to vouchsafe it a gracious admittance and approbation; if not for the utility of it, which I hope may prove not little, yet for the rarity.

Your Majesty being Mixta Persona, and this work being of a mixt substance, or nature, none, if it be worth the challenging, can so justly lay claim to it, as your Majesty may. The unworthy author sometime attended as learned a GAMALIEL as this kingdom ever produced, in the courts of your Majesty's most Royal and Religious Predecessors, your Majesty's most wise and learned FATHER, and Queen ELIZABETH, of happy memories. His most humble suit is, that your Majesty would be pleased to permit him to wait on his old reverend master in this livery, in the court of your Highness also. The less his merit that beggeth, the clearer will your Majesty's gracious entertainment of him shine; in confidence whereof he thus boldly adventureth, to lay himself and his mean endeavours at your Royal feet, humbly craving pardon for this presumption; professing ever to pray to the Almighty for his

universal blessings to be poured on the head of
your Sacred Majesty, your Royal Consort, and
Happy Issue; and ever remaining

Your Majesty's

Most humble and

Loyal Subject,

HENRY ISAACSON.

ON

HISTORY AND CHRONOLOGY.

THERE are none, as I conceive, so dull, stupid, or ignorant, that understand not the singular benefits which accrue to mankind by history; without the knowledge whereof, no plan of weight or charge can be well managed, nor any man's life exactly ordered, it being a principal means whereby men become at once both wise and virtuous; equalling and paralleling young men with old, and encreasing experience in the aged; stirring up generous spirits to the enterprise of hard and difficult atchievements, averting and deterring baser minds from the commission of gross enormities.

For if that maxim be true, “That we are led more by examples than precepts,” it must

needs be no less true, that no readier way can be found for rectifying our behaviour than that of history: wherein are to the life represented unto us examples of good men, which we may imitate, and of evil, which we should avoid. And as it helpeth us in the true regulating of our lives, and exact squaring of our actions, according to the rule of goodness; so all the rivers of wisdom being derived from the sea of history, it is as necessary and useful for the reformation of our understandings; making us capable of conceiving, and beholding as it were in a mirror, the passages of foregoing ages, as clearly as if they were still present; and enabling us to discharge, with no less judgment than approbation, those eminent places, which we hold in our several conditions or callings, in church or commonwealth.

Doth any man desire knowledge? Where is it sooner to be found than in history? Doth any man seek delight and pleasure? Where shall he sooner meet with it than in history? So that it may justly be affirmed, concerning the writers thereof, “*et prodesse volunt, et*

delectare," they are anxious to afford both instruction and amusement. Nay, how could we be informed of the state of God's church and servants since the creation, or how all the holy prophecies have been fulfilled, how monarchies, estates, and kingdoms were founded, increased, and altered, had not God appointed, from time to time in all ages, some or other to commit the same to writing, as a fit monument to be reserved to posterity? How much, therefore, we owe, first, to God the author, next, to those men, the instruments of so great a benefit, no tongue can fully or worthily express.

Now among all histories, that of the church and peculiar people of God may justly challenge pre-eminence, both with regard to its truth, it being set down by the Spirit of God; and also for its antiquity, it being more ancient than the authentic heathen stories by three thousand years; howsoever, some have been so vain as to derive the original of their nations far higher than the truth of history could any way probably warrant.

In which sacred story, we may observe the power and majesty of the true God, and his Son, our Redeemer, Jesus Christ, together with the Blessed Spirit; his creation of all things; the foundation of his church; the flourishing estate, persecution, affliction, and his miraculous delivery of it from time to time; the establishing of it in several states, together with the transplanting of it from nation to nation, from one kingdom to another people, with many other things as worthy knowledge as observation.

By the profane history we may be informed of the succession of other kingdoms and commonwealths, with God's providence in ordering and disposing of them; how one hath been set up, and another everted; how glorious the acts of some men in them have been, how base and vile others; the occasions of war; the negociations of princes, and the like. For which causes, history hath, by the ancients, divers elogiums given unto it, as, "the witness of the times;" in manifesting the series, and succession of generations, and set-

ting forth the originals, increase, establishment, variation, and succession of monarchies, kingdoms, and estates. “The light of truth;” truth itself, in describing acts, being the soul of history. “The life of memory;” as being a faithful keeper of the acts of former times in remembrance, which is a kind of life; and a preserver of them from oblivion, which is an emblem of death; and, indeed, as it is the book of the living, it resembles the noise of a trumpet, which raiseth to life those who have long since finished their course.

Lastly, not to trouble you with many, it is stiled; “The mistress of life;” in regulating and ordering our lives, by setting before us, as is said, the examples of good and bad acts and actors, as I may call them, past; together with the blessings which followed the one, and the punishments which befel the other. But of this subject, so many learned men have already treated, that my unpolished and illiterate discourse may be spared; lest, while I attempt to set a lustre upon that, which none have been so ignorant as to dispraise,

I not only lose my labour, but eclipse and obscure the glory of, rather than add any honour to it.

The chief light and eye of history is chronology; which is, indeed, the very loadstar, which directeth a man out of the sea of history into the wished-for haven of his reading, and causeth him to behold at one view, the succession of many kingdoms, and as many ages. And, therefore, as it cannot be denied that history bringeth an inconceivable benefit to succeeding times, as well for use, as delight; so cannot the profit and pleasure be less, but much more, which cometh by chronology; especially, if we consider, that by it many histories of forepassed ages, or at least, the quintessence and substance of them, are at once represented unto us.

Whereupon, it is not unfitly said by one, “That as it is true that history is a director of the life and conversation, so chronology is an image and representation of many ages and generations; and though history be, as it were, a careful master of the rolls, secretary,

and remembrancer to us, of what is already past and acted; yet the mass of histories would prove but a confused heap, and be like a monster, if chronology did not help to form and frame them into fashion, by digesting them into a certainty of articulate times." And lastly, it is termed, "the soul of history," giving life to it, as the soul doth to the body, and, being separated from it, making it to seem dead, and without life or motion; and surely in a chronology must, of necessity, be much more matter of delight, variety, and ease, than in story, because that by it, at the first sight, a man may behold the original, increase, decrease, and period of all the monarchies, kingdoms, and principal states of the world, whereas reading the several histories of them would require much time, and exact from the diligent peruser, a patience as infinite as his pains. Nor is it to be conceived, that the labour of a chronologer comes short of that of an historian; for it far exceeds it: consider the many and manifold histories he is forced to read over, and the pains he taketh in con-

triving, chaining, and linking together of those histories, with the disposing them, and the acts in them contained, as near as may be, into certain precise years and times; and if it be also well weighed, how much historians differ among themselves in assigning times to those acts whereof they treat, according to their several opinions, we must needs acknowledge that study no less difficult, than their judgments are different.

For, although many learned men have taken indefatigable pains in endeavouring to reduce histories to a certainty of times, and in reconciling the errors, into which they conceived those who went before them had fallen; yet I affirm confidently, as many before me have done, that it is impossible to bring chronology to that perfection, but that some curious eye or other may perceive wherein, in some point, it is defective; insomuch, that when two men be irreconcilable, they are, by the proverb, compared to chronologers.

Yet, to confess the truth, profane histories being so uncertain, and the writers of them

so differing among themselves, chronologers cannot be justly much blamed, if that they give but a guess only at the times of some of the chief acts, which they relate in their several stories. For the Greek history is so deficient, until the Olympiads, as nothing can be more uncertain; and the Latin is stuffed with so many ambiguities and fables, before the consulship of Brutus, as that there is no sure ground to warrant the time of that neither. For, although Censorinus, as Varro saith, by comparing the foundations of divers cities, and discovering the *intervallas*, hath, in some sort, manifested the truth thereof, and found a way, whereby a certain time for the building of Rome may be fixed; yet it is not so plain, but that it may be said, and is controverted by Scaliger, that Varro was also as short in finding out that, as the Greeks were in finding out the time of Troy's destruction. "For that only is ever to be accounted a certain demonstration, which not only persuadeth, but forceth a man to confess a thing to be truly and really proved."

But, to say truth, the chief cause of the difference among chronologers groweth upon this reason, that they think to perfect chronology by history, whereas it is more properly and aptly rectified by astronomy.

These diversities and doubts, I confess, bred such confusion and discouragement in me when I seriously thought upon them, that I often despaired of bringing my work to any reasonable perfection. Yet my affection for, and delight in the pursuit, overcoming the difficulties thereof, I ventured to go on, and in my proceedings resolved, as near as I could, and as my poor understanding should lead me, in so many discrepancies of opinion, to follow that way, which to me seemed most probable, and to tread the track of those most laborious, learned, and judicious men in that faculty; Scaliger, Calvisius, who followed him, Bucholcer, Capellus, Reusner, and Helvicius, not rejecting the judgment of the rest, but many times, as occasion was ministered, and space would give leave, quoting their opinions also, leaving every man to his liberty to follow and

credit which of them, in his own judgment, carried the greatest probability.

When I first undertook the work, I aimed at nothing but mine own private use, partly for my information, and partly to spend some vacant hours for recreation; and the reason of my then committing it to writing, was to help the natural infirmity and weakness of my memory, being loth to lose those hours which I had so spent, or spend them so as not to be bettered by my reading; “for, not to read at all, or so to read as to forget, amounteth to the same in effect.”

I could have wished, since it is come to public view, that I could have furnished my readers with more observations than are, or could be set down in this table, histories being so plentiful in matter worth the noting and observing; but the space of a sheet, to which I am of necessity tied, not being able to satisfy my desire in containing a greater number of columns, for more estates and kingdoms, with the variety of passages in the histories of them; I was forced to leave out

some states of least note, and those which I have comprehended herein, to epitomize more briefly than I desired, or the grace of the work challenged. Nor do I deny, but that I have exceeded the proportion of a chronological table, interspersing it with stories, poetical tales, and many other matters; for which I hope I shall not be shent.

For though the various relations of them, as Diodorus Siculus saith, make them carry the less credit, and, with Pausanias, neither you nor I attribute much to them in matter of truth, yet I, with those authors, hold them not to be so much neglected, as that they deserve to be utterly buried in oblivion, but rather judge the benefit we may reap by them so great, that, as Natalis Comes affirms, it cannot be well expressed. For, out of them, as out of venomous herbs and creatures, physicians are wont to take and select medicinal ingredients, we may gather matter of good consequence and observation: as by the fable of Tantalus, we may be instructed to avoid covetuousness; by that of Lycaon, to

hate cruelty; by that of Bellerophon, to shun rashness; by that of Ixion, to detest filthiness; as also by others of them, to follow that which is good, as by Hercules and Theseus, valour; by Zeleucus and Aristides, justice; by Æneas, duty to our parents; by Codrus, love to our country, and the like. Neither herein am I singular; for Eusebius, and most of the chronologers after him, have done the like; and although I have been bold, out of divers authors, to set down the far-fetched originals out of most kingdoms, yet I presume, though I mention it not, that you will not be too forward in giving credit to them, considering that historians of many kingdoms, among whom some of our own nation, in our own cause, to raise an estimation or repute in the eye of the world, concerning their antiquity, have stretched so far in deriving their originals, that they have fallen into many foul and gross absurdities.

Now of those things which you shall find in this ensuing work, either concerning the affairs of the church, or common-wealths,

wars, marriages, negociations of princes, and the like, I assume no parts as my own; but all that I take upon me therein is, the method and disposition of them into that order you see them; and not that wholly, neither; for I confess ingenuously, that upon the sight of, and the delight I took in, the method of that painful and learned man, Helvicius, I propounded, at first, that course of his for my private use, which being now communicated, I conceive, will not be unprofitable for any, who shall at their best leisure look upon it, though it be but as an imperfect copy, taken by a mean workman out of an excellent original, invented and made by the skill and hand of so excellent an artist. Wherein, though I have inserted a general epitome of most histories, especially of those, which could be distinguished into years; yet I could wish, that they which view it, would not be satisfied with that only, which they shall find therein epitomized.

For as abridgements and epitomies are not altogether unnecessary, but profitable in their

true use: so, if we shall sit down, contented only with them, and not have recourse to the fountains, (histories themselves) we shall not only incur a note and censure of supine sloth and idleness, but lose also much benefit and delight, variety, and satisfaction which we might reap, by reading the original stories. For which cause, and the better to encourage the reader to resort to them, and not to take any thing upon trust, which I myself have avoided as much as I could, I have either at the beginning of every several state and kingdom, noted out of what historians of that nation I gathered what I have set down, or in the progress (as occasion was ministered by other exotical and foreign authors, who, *obiter*, and by the way, touched upon the same) quoted, from whence I had, for the most part, whatsoever I have observed.

I may conclude with that, or the like, which a learned writer of a former age, said of a work of his, *quis tanti est, ut, imperfectus, perfectum possit opus componere?* or, there is no man of such ability, that being by nature

subject to many imperfections, and writing matters of so imperfect *tradition*, can make a perfect and absolute work thereof. And for mine own part, this I ingenuously confess, that I know mine ability far short of most men, to have undertaken so great a task, and therefore, of necessity shall fail in giving such satisfaction herein, as peradventure may be expected; yet, if it shall be conceived by the *judicious*, that I have, amongst many different writers made election of, and followed the best, with a perspicuous brevity, and method, and that, to some *benefit*, to those who shall spend their time in perusing what I have done, I shall think the labour and time, which has not been small, that I have bestowed therein, *pro posse meo*, sufficiently recompensed, and leave the completer perfecting thereof, to men of better judgment and learning.

And, as in the most curious fabrics, some or other will conceive, or give their opinions, where some things might have been better contrived by the builder, a stander by,

as we commonly say, many times seeing more than the *gamester*, so I doubt not, but there will be some, and, without peradventure, justly, who will find many defects in this ensuing work. Which if they shall do in judgment guided with charity, I shall heartily thank them, and be ready to entertain their friendly advice, in altering or adding any thing which shall be fit and convenient, if it shall please God to lend me life and ability, and it be thought, withal, worthy to come to a second impression.

FINIS.

as we commonly say, many times saying more
than the words, as I doubt not, but there
will be some, and without peradventure
justly, who will find many defects in this
travelling work. Which if they shall do in
judgment guided with charity, I shall heartily
thank them, and be ready to receive
their friendly advice, in mending or adding
any thing which shall be fit and con-
venient. It shall please God to lend
me the good ability, and it is
thought, which, worthy to

come to a second

impression;

THIS

BY THE SAME AUTHOR.

BISHOP JEWELL'S APOLOGY FOR THE CHURCH OF ENGLAND; being a new and faithful Translation, with copious *Notes, Portrait, and a Memoir of his Life and Writings*; to which is prefixed, *A Preliminary Discourse on the Doctrine and Discipline of the Church of Rome*, in reply to some Observations of Chas. Butler, Esq. addressed to Dr. Southey, on his Book of the Church. Second Edition, price 10s. 6d. 8vo. boards.

"Is a grave, substantial, and well-timed publication on the side of Protestantism.—There is an able Preliminary Discourse by Mr. Isaacson; the translation appears in every respect to be faithful, and given in a clear and good style." *Literary Gazette.*

"We view with pleasure, the re-publication of many well-known works, which the recent revival of the Popish Controversy has produced, amongst the most valuable of which may certainly be reckoned Bishop Jewell's Apology for the Church of England, as it is reported to have been published with the consent of the Bishops, and was always understood to speak the sense of that Church, in whose cause it was written; Mr. Isaacson has rendered a valuable service to the cause of Protestantism, by presenting it in a new dress to the attention of the Public at the present time. The translation is rather too idiomatic, and adheres too closely to the structure of the Latin; but what it loses in elegance, it gains in faithfulness, and it is, on the whole, a correct copy of the venerable original. The notes are copious and instructive, and the Preliminary Discourse contains a number of valuable observations in answer to Mr. Butler's Book of the Roman Catholic Church.

"The Doctrines of the Roman Church have been so modified since the publication of Bishop Jewell's Apology, that a little fresh matter is occasionally necessary to meet the shifting politics of her advocates, and provide against the change, and with this Mr. Isaacson has furnished us in his Notes and Preliminary Discourse." *Theological Review.*

A CHARITY SERMON, preached at St. George's, Deme-
rary, for the benefit of the Girl's Free School. Price
1s. 6d.

ALSO PUBLISHED BY J. HEARNE,

No. 81, Strand.

— — —
PLAIN SERMONS, preached in a Village Church, by A
COUNTRY CLERGYMAN. 12mo. boards, price 5s. 6d.

Also by the same Author,

THE GOOD MASTER'S MESSAGE, price 4d. and
SERIOUS ADDRESS, price 4d. Written for the Poor.

AN ATLAS OF ANCIENT GEOGRAPHY, by Mons.
D'ANVILLE. Comprised in eleven Maps, full coloured,
and arranged in the following order:—1. Orbis Veteribus
Notus.—2. Orbis Romani pars Orientalis.—3. Orbis
Romani pars Occidentalis.—4. Gallia Antiqua. 5. Italia
Antiqua.—6. Græcia Antiqua.—7. Asia Minor et Syria.
—8. Palæstina.—9. Egyptus Antiqua.—10. India.—11.
Germany, France, Italy, Spain, British Isles.
Royal folio, price 1l. 1s. half-bound.

ARISTARCHUS; or, THE PRINCIPLES OF COMPO-
SITION, containing a methodical arrangement of the
improprieties frequent in Writing and Conversation; with
select Rules for attaining to purity and elegance of
expression. By PHILIP WITHERS, D. D. A new
Edition, with a Biographical Sketch of the Author, in
1 vol. 8vo. Price 10s. 6d. boards.

This Work is, beyond question, the most valuable of all Dr.
WITHERS' productions. He has every claim to originality; his style is
elegant, perspicuous, and powerful; his explanation of the Alphabet,
description of Symbols, and of the Circle, are beyond all praise.

2

Isaacson, Henry

The life and death of Lancelot Andrewes, late Lord Bishop of Winchester

London 1829

Biogr. 38 n

urn:nbn:de:bvb:12-bsb10061378-8